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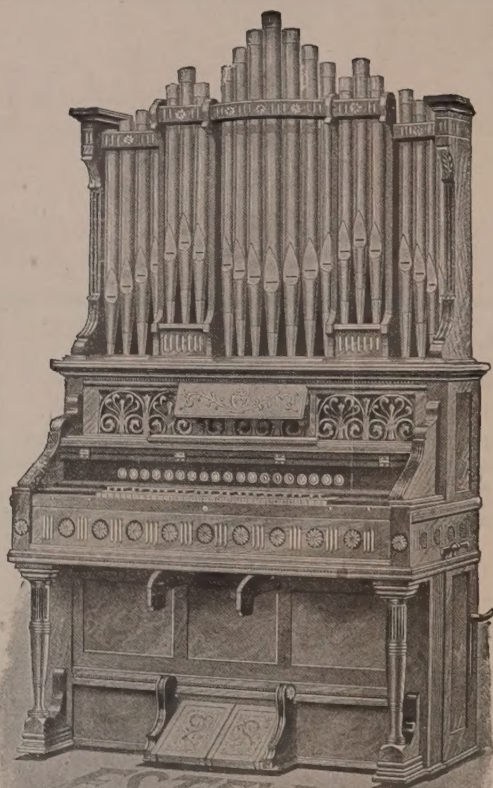
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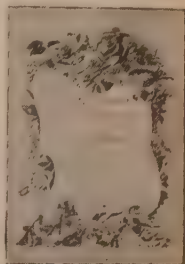
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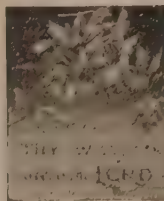
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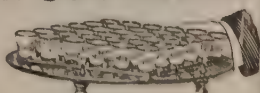
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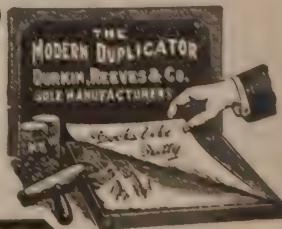
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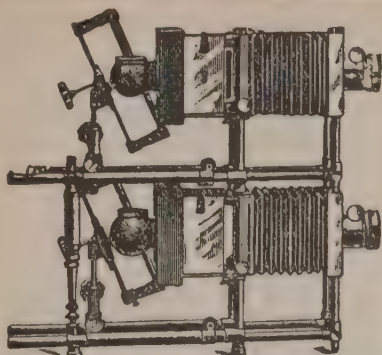
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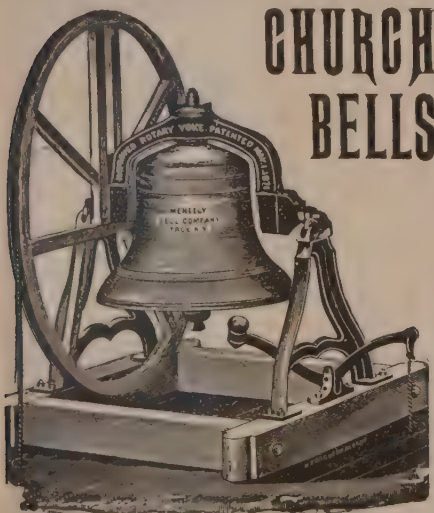


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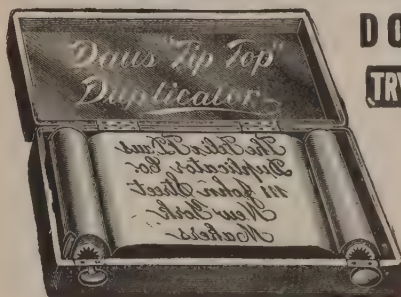
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Volume X

NOVEMBER, 1908

Number 2

METHODS OF CHURCH WORK

REV. E. A. KING, EDITOR.

It is the purpose of this department to be helpful to the minister of the average church. In order to be of the greatest possible assistance, it is necessary to have hearty co-operation from its readers. Send in your printed matter, and write short paragraphs about some of the things you are doing. If you have been successful in any line, pass on the results to this clearing house. Address all communications, and send marked copies of literature to the editor, at 332 Hancock Street, Sandusky, Ohio.

ENTHUSIASM AND PURPOSE.

EDGAR W. WORK.

Enthusiasm is good, but purpose is better. Enthusiasm has a strong pair of lungs, ready hands, and agile feet, but purpose has a strong heart. When breathing is hard, when the grasp weakens, and progress is beset by difficulties, the heart still beats its rhythm of purpose. Enthusiasm prospers by occasion, purpose feeds upon principle. Enthusiasm flares up like a torch, purpose is an old fashioned, steady flame. Enthusiasm makes spectacular forced marches, purpose knows the art of steady advance. The difference is one of sustained force. Enthusiasm has the best of intentions, but lacks in staying qualities. Purpose has a mighty grip, holds forcefully on its way, hangs on with the courage of hope. Enthusiasm is likely to falter to-morrow. Purpose will be found going on until next year, and the next till its end is reached.

THE NEW TESTAMENT CONCEPTION OF THE DISCIPLE AND HIS MONEY.

INTRODUCTION TO A TRACT, BY REV. E. I. BOWORTH, D. D., OBERLIN, OHIO.

The disciple of Jesus raises a question of fundamental importance in the religious life, when he asks, "What shall I do with the money I have or hope to have?" When the rich young Jew came to talk with Jesus upon religious topics, Jesus instantly turned the conversation to money matters (Mark 10:17-22).

One reason why it is a fundamentally important subject is the fact, stated so clearly by

Dr. Schauffer, that money is a form of stored-up personal energy. A man works with his hands or his brain for a period of time, and, as one result of that expenditure of personal force, finds in his hands a sum of money. The money represents himself. In his case the question, "What shall I do with my money?" is, therefore, really the question, "What shall I do with myself?"

This question is specially significant in our day, because the sphere in which a man can use himself is now so enlarged. If a man has money in the bank, he can cable a draft half way around the world, and so put food into the mouth of a starving man in India within an hour or two. Seventy-five years ago it would have taken many farmers longer to carry food to their nearest neighbors!

Another peculiarity of our age, which bears upon this point, is the ease and rapidity with which large numbers of small givers can combine to do great things. A reliable religious newspaper publishes a call to relieve sufferers in India. Fifty thousand persons send a dollar each and the \$50,000 is cabled to India, all within a week. There never before was a time in the history of the world when a man with a dollar's worth of stored-up personal energy could exercise it in so large a sphere or in carrying on such important enterprises as at present. As Dr. Dennis has said, "An ordinary contribution box has become an instrument by which the contributor as he sits in his pew can touch every continent, and do a work for Christ where his own footsteps can never tread."

THE FINANCIAL MANAGEMENT OF A CHURCH.

The business management of a church requires the same ability and foresight as that put into any successful business or corporation. It ought not to be necessary to say this, but unfortunately there are many churches, large and small, that use very little business sense in managing financial affairs. The church may be a divine institution; it may be a great moral force; it may be very religious; but these things, of themselves alone, do not guarantee financial success. The Lord seems to have entrusted the business side of

"New Light upon the books of Ezra and Nehemiah" by Camden M. Cobern in December

his kingdom to the human abilities of its human members.

No matter how much it may be regretted, no matter how much he may dislike to admit it, it is nevertheless true that the pastor of the average church is responsible for the financial success of his church. It is a heavy burden to place upon a hard working pastor, it is altogether an unwise policy for a board of trustees to roll off their burden upon him, but it is the common experience among churches.

This is the reason why every pastor should have some *business* experience. He must meet business men, must talk business sense, and give business advice. When he proposes the addition of expensive equipment to his church enterprise, he should at the same time propose a method for meeting the added expense. If he can do this, he will win the approval of the trustees, the confidence of the community, and easily become the administrator of a large and successful enterprise.

There are many ordinary churches which handle as much as two or three thousand dollars a year. There are others that handle five and ten thousand. Is it not essential, therefore, that the man at the head of such an enterprise know the value of money, and how to raise it, and spend it wisely? A minister of the gospel, in these days, needs more than piety, more than a flow of eloquence, more than affability, and pastoral sympathy.

He needs business sense. He *must* have it. If he is a manager, he will succeed most anywhere; if he is not, he will not succeed, unless he is one of the few fortunate men who enjoy the distinction of having nothing to do with the business side of church life.

Too many young ministers forget this, and after once becoming entangled with business complications, wish secretly in their hearts, that they had never entered the ministry! Other men, when they find a hard financial situation, seek a new field in order to free themselves from the responsibility.

Now there is no sane reason why a good, strong, sensible young preacher should be frightened at a hard financial proposition. The manly thing is to meet it as other men meet such difficulties. Stick to the job until it is done, or until the crisis is passed. It is a good way to test one's mettle. It is a fine way to develop courage and leadership.

The Lord will bless a man abundantly who meets the financial bugaboo and destroys it. The churches are waiting for brave young pastors with consecrated business sense to lead them out of debt and put them on a successful business basis.

TAKE THE PEOPLE INTO CONFIDENCE.

The people! Yes, the people are to have the most consideration. They give the money to support the work of the church. Once in a while a rich man pays most of the bills, and dictates the policy, but in such a church the common people constitute an undeveloped financial asset.

The most successful church is the co-opera-

tive church. It is supported by the small but regular gifts of a large number of people. These are wage earners, or salaried people. They are engaged in earning and spending and saving money. If they are thrifty, they are particular about the disposition of their funds.

They appreciate business methods, and respond to straightforward propositions. They wish to know the facts as follows:

- (1) *Why* the money is needed?
- (2) *What* the money is to be used for?
- (3) *What* the money will accomplish when applied?

(4) If it has been expended as was intended, which means that a report is desired.

This is business. This is reasonable. If churches would remember these things, and take the *people* into confidence, the whole financial situation would be comparatively easy.

If the people are misinformed, if they are deceived, if the truth is kept back from them, and they discover it, then they lose confidence in the administration and all further attempts to secure money from them for any purpose whatever will be a difficult task.

THE PASTOR AND THE TRUSTEES.

Churches vary in their methods of organization, but every property holding church has a board of trustees. The pastor is not a member of this body and cannot vote on any measure. He can, however, attend every meeting of the board, and keep in the closest possible touch with its work. He can make reports, offer suggestions, propose methods, and urge action.

If he has business sense and tact, he can have his own way in nearly everything. This does not mean that he is to "dictate" to, or "manage" the trustees. What is meant is this: he can carefully work out a plan of action, and then go before the board with a clear cut program, showing just why it is needed and just how it is going to work out.

He can study conditions and methods in other cities and towns of the size of his own, and explain how the plans have worked there. He may lay all these facts and arguments before his trustees.

It may be that the trustees will not interest themselves in supporting the pastor's plans by personal effort. In such case, if the financial situation is critical, the pastor need not give up in despair. The trustees may be willing to approve of the new method though unwilling to do anything to make it succeed. His plan then should be to have the measure endorsed and adopted. He can then either work the thing out himself, or interest other people in it. In either case he has the backing of the trustees, and that should mean in any church official sanction. The success of the enterprise thus rests ultimately upon the pastor.

How much better it is to meet the issue this way than to refuse to touch it, complain, or to resign. If a man cannot conquer the present situation, he may well ask himself if he would be able to solve it somewhere else.

HOW TO RAISE MONEY FOR CHRISTIAN WORK.

BY C. H. Y.

FROM "LESSONS FOR CHRISTIAN WORKERS."

Everyone has as much right to pray for gold as for grace. Two things at least are needed to carry on Christian work, grace and gold, and God will give both if you ask him in the right way. To get grace you go direct to God and it is given to us by Jesus Christ through the Holy Ghost. That's the way to get grace. With gold it's different. You go to God for it and he gives it by his providences and people. A great many people never pray for gold in their Christian work. This is wrong. Men think they own the purse and hold its strings, but Haggai 2:8 of the Bible says not so. A spiritual church will never lack for funds. Now to raise money for any needed work you

First. Find what the Bible says about temporal blessings. Search out the promises that bear that way. Mark the words of the Book that teach about giving. Like Proverbs 11:24-25, Exodus 25 and 35, 2 Cor. 9:6-7, Luke 6:38, and many more. See what stress God lays on the provisions for carrying on his work here. Paul's great resurrection chapter is followed immediately by these words: "Now concerning the collection."

Second. Give yourselves; don't ask others to give till you have gone down in your own pocket, and it is better to put in your share before prayers. One of the biggest collections in the Scriptures is told of in 1 Chronicles 29. There you get the order of giving.

Third. Get people to have a conscience on the matter. Touch a man's conscience and you have his open purse. People need education on this lesson.

Fourth. When you have asked God for money, go to his people and get some. Use tact in going, as follows:

A—Ask for and expect big things.

B—Don't be afraid; you are on the King's business.

C—Have a good cause to present or don't go.

E—Better see him when he has had a good dinner.

F—See him alone and when he can give you a hearing.

G—Don't think that "no" always means a refusal.

H—State your case tersely and tenderly.

I—Don't use undue haste; a day may double the amount.

J—Don't get tired.

K—Don't get discouraged.

Fifth. Put great trust in Psalm 81:10. Write your needs alongside of promises, as in Psalm 37:3-5.

Sixth. Don't lean on the rich. Mites can make millions, and poor people, as a rule, are the best givers.

Seventh. Study plans used by different men—George Muller, of Bristol, England; D. L. Moody, and Mr. Kimball.

Eighth. Suggestion: Let workers beg less and preach the gospel of giving more; don't scold, but reason and persuade folks who

give little or nothing; teach systematic giving.

THE VALUE AND JOY OF RAISING MONEY.

Most pastors dislike to raise money. Sometimes it seems like begging. Nevertheless, there is another side to the experience. Rev. Dwight Mallory Pratt, D. D., of Walnut Hills, Cincinnati, after raising a church debt of \$16,000.00 says,

"The experience was one of the richest and most informing in my ministerial life. It gave me an acquaintance with the business men of the city that could have been secured in no other way or length of time. It brought the church into new recognition and standing and gave the pastor access to men of influence whom he would never have otherwise known, as personal friends."

THE CHURCH BUDGET.

Every church finance committee ought to prepare a budget of income and expense for the ensuing year. This may be distributed among the people, or sent out with letters just before making the annual canvass. This is businesslike and shows the financial situation. The committee can then canvass for a specified amount, and explain what is to be done with the funds.

THE THANKSGIVING OFFERING.

Some churches take up supplementary offerings during the year, according to the season. Many people, who give regularly, will give extra amounts occasionally, and this is "just like finding it."

The plan is to send out a well printed letter to each wage earner or salaried person in the parish. The letter should bear a thanksgiving motto or psalm, and a few reasons why the church should give thanks.

Next the letter should state plainly and succinctly the financial need. The amount expected from each giver might be mentioned, and the reader made to understand that his small gift will be missed if he fails to respond.

It can be impressed upon the people that a large number of small gifts, given quickly, make the large sum requested.

A Thanksgiving Offering envelope, like the following, may be inclosed:

MY THANKSGIVING OFFERING

NOVEMBER 24, 1907.

Name

Address

CONGREGATIONAL CHURCH

These may be placed in the offering plates at church on the Sunday preceding or following Thanksgiving. In this way many pastors are able, by mail to raise several hundred dollars, either for current expenses, or for special work.

A QUESTION ABOUT MEN'S CLUBS AND BIBLE CLASSES.

The "Men's Club" has had its day in many parishes. Interest lags, and no one seems to know what to do. Why not turn the Club into a Bible Class? We would welcome a few brief articles, of not over five hundred words, in answer to this question.

TOPICS FOR SUNDAY NIGHT ADDRESSES.

"Life's Lessons Learned Through Other Lives."

"The Most Useful American," Benjamin Franklin.

"The Story of an Uncrowned Queen," Frances E. Willard.

"Seeing Through Blind Eyes," A Chinese Miracle.

"The Strength and Weakness of Modern Science," Herbert Spencer.

"Lighting Up the Darkness. A Modern Miracle," Helen Keller.

"St. Theresa. The Religion of Women."

"Improving the Conditions of the Laboring Classes," Anthony Ashley Cooper, Seventh Earl of Shaftsbury.

"The Power of Journalism. The New South, and the Man in the Background," Henry W. Grady.

CATCHING STRANGERS.

The pastor of a church is always anxious to meet the strangers who are in the audience, but unless some special arrangement is made these strangers are the first ones to leave the church. If the pastor hurries down and buttonholes one or two, by the time he gets their names and addresses, all the others have vanished, and may go out and tell how cold and unsocial the church is.

Catching these strangers and holding them until they can be introduced to the pastor and others has been a problem in the larger congregations, and many devices and methods have been resorted to. We give below one adopted by a church in Brooklyn.

The pastor had a neat card printed which he put into the hands of the ushers, and members of a committee of the Men's Club appointed for the purpose. These men watch for all strangers, certain of them having specified rows of seats assigned. When one of the committee spies a stranger, he also looks for someone in the same or nearby pew with whom he is acquainted. This man fills out one of the cards and quietly hands it to his friend who secures the name and address of the stranger.

This plan has been thoroughly tested and has proven successful. It enables the pastor to meet many of these strangers. It places definite responsibility upon certain members to speak to strangers and introduce them to others. It gives the names and addresses of many strangers to the pastor. It impresses these strangers with the fact that the church is sociably inclined, that it notices them and is glad that they are there. It induces many to return.

The pastor of The Simpson M. E. Church, of Canton, Ohio, used a card for the same purpose, but which was different in that the card was given to the stranger to be retained. On one side was printed the name and location of the church, and the hours of service. The reverse side contained the following:

"If you have no church home, or are a visitor in the city, please accept this as an invitation to attend our church services, Sunday School, or Epworth League. You will find our people sociable, and the services beneficial.

"To you who are strangers within our gates, we extend a cordial welcome. If you are a new resident in the city, we invite you to share our fellowship, and to identify yourself with us.

"The ushers will be glad to take your name and address, or introduce you to the pastor in the study after service. If you are in the city but a little while, make yourself at home with us while here.

"Our Sabbath services are as follows: *
* * Any member or adherent of the congregation will be glad to welcome you to his pew. We are always glad to see new faces in the congregation, and any such who desire to meet with the pastor are cordially invited to step into the study immediately after the service.

"We desire that the families of our Sabbath School children should feel that they have a place and a part with us. Please make yourself at home with us at every service."

MUSIC IN THE CHURCH.

Carlyle has truly said,

"Music is a kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite, and lets us for moments gaze into it."

The social worship of a Christian church is very largely summed up in its musical program. We do not realize how much we owe to hymn writers and Christian composers. Very few persons inquire who the authors are.

Often the hymn has a history that in itself consecrates its use, and makes it vibrate in the soul. Dr. Gladden's "O Master Let Me Walk With Thee," was written at a time of deep distress, and for that reason is universal enough to find its way into many hymn books.

It is sometimes true that church goes take an unwise and discordant attitude to the more stated and formal musical part of the service. To hear the criticisms sometimes pitted against church choruses, quartets, and soloists, one would think that the critic had been to the opera at some considerable expense, and had expected to be entertained and amused.

Now this is not the right mental attitude for a worshiper in a Christian church. The singers, whoever they may be, are not employed to entertain or amuse. They are not rivals to the preacher. If they really comprehend their work, they certainly know that

they are but parts of a religious service of worship.

The music is intended to lead the assembly in expressing its worship, its devotion, and its prayers, through the ministry of other voices. The soul of the worshiper is raised on the wings of sacred song to the contemplation of the divine. The point of religious ecstasy is reached through poetic rhythm and solemn cadences. A musical authority says that the work of the choir is to make an appeal to God for the people or to appeal to the people in behalf of God.

The preaching may touch the mind and heart. The emotions may be stirred, the will may resolve, through the presentation of argument and exhortation, but the soul rises to a state of communion and fellowship with God through the ministry of music.

The worshiper should not take a curious or critical attitude to the church musician. It goes without saying that the singers' art should be the best possible, and it ought to be the rule that none but Christians be allowed to lead a congregation in Christian worship. All public, as well as private, religious music should arise from the heart. Science may teach *how* a religious song should be rendered, but God knows whether it be sincere or a make believe.

Where these four earnest and genuine factors are present, viz.: preacher, organist, choir, and congregation, there will be found the truest religious worship. It may not be classical, it may not be grand, but still it may be helpful and inspiring.

Good music is one of the largest and most important factors in the life of the church. It is attractive to all classes of people, because everyone loves good music. It is of the utmost value in its effect upon young people, because they are attracted and influenced by it.

Appropriate music is of great assistance to the preaching of the Word; it carries home the message, and sings it into the hearts of the people. A church without good music is like a carriage with only three wheels. It can be made to go, but it can never run smoothly or give a thorough sense of satisfaction.

KEEPING THE CREDIT GOOD.

The business reputation of many a church is bad. Slow pay and begging discounts bring it into bad repute among business men. Soliciting advertisements "Just to help the church," the holding of "fairs" and underselling reputable merchants, canvassing for tickets to socials and similar things lower the reputation of a church in the eyes of the business world.

When the church pays its own way, pays its bills promptly, and keeps its pastor's salary always up to date, then the church will have a greater opportunity to influence the town religiously.

There are many ways of keeping the credit good, and one of the best is to have an arrangement with some local bank to honor all checks issued by the church treasurer whether or not the money is in the bank. This may

involve a slight overdraft occasionally, but the church can pay interest on the amounts. In this way the treasurer can pay promptly every bill which is approved by the trustees.

The debt of the church will be owed to the bank. Every other concern in the city will know that the church always pays its bills promptly. In this way the church keeps its credit good, and its business paper is always accepted at par.

This requires faith on the part of the bank, but it is a poor church, having property and a board of business trustees, that cannot engender that much faith in its enterprise.

BUSINESS-LIKE TRUSTEES.

The pastor of a large, strong New York City church recently wrote to this department saying,

"As to finances here, the trustees attend to that. I made one suggestion which was adopted with good results, a very novel one, viz.: that they supplement the pew rents with a pledged envelope collection and quite a good number of pledges were secured. They raise about half their current expenses by pew rents. I am not supposed to bother about current expenses."

This last sentence reveals a remarkable condition of affairs. A clergyman not expected to have anything to do with current expenses; just think of it! How many ministers there are who crave a pastorate like that!

We do not approve of the rented pew system, but we do most emphatically approve of the system that frees the pastor from all of the burdensome financial responsibility. This gives him time to perform the pastoral and other duties for which he primarily entered the ministry.

THE DEMANDS OF THE MODERN AGE UPON THE CHRISTIAN MINISTRY.

PROF. G. W. FISK IN OPENING ADDRESS TO STUDENTS OF THE OBERLIN THEOLOGICAL SEMINARY.

The modern age demands of the minister, of a moderately large church, as much study as the college demands of a college professor, as much speaking as is demanded of a lawyer; as much writing as is demanded of an editor; and as much calling as is usually done by a physician.

The public activities of four professions are rolled up in one, plus the financial shrewdness of a promoter, the social tactfulness of a society leader, the shrewdness of an honest politician, the wise penetration of the man with the sociological sense, and the holy zeal of an aroused Old Testament prophet.

QUARTERLY REPORTS.

Treasurers and finance committees in many churches secure excellent results by sending out quarterly financial statements to the contributors of the parish. This is businesslike, because it reveals the exact financial condition. It shows the sources from which the money is derived, and the specific objects for

which it is spent. It also shows the immediate need, the exact amount of deficit, if there is one. On the strength of this statement an appeal can be made.

SHIRKING TRUSTEES.

Trustees of churches are usually very busy men, engaged in personal enterprises that absorb much of their time. They are frequently men in or past middle life. If so, they are not as full of life and hope as they once were. Sometimes they are ignorant of the religious trend outside of the local church, and, taking no denominational paper, they are not in touch with modern movements.

Furthermore such trustees seem to dread making the financial canvass. If possible, they throw such responsibilities upon a paid solicitor, or, very often, upon the pastor. This is altogether wrong, because the trustees are elected to manage the financial affairs. What can such a burdened pastor do? He can refuse to raise the money and let the debt grow.

CHURCHES AT WORK.

Pastors who print church magazines, or weekly calendars, will find the following statement worth copying. It was originally issued by the Maple Street Church, Danvers, Mass.:

Maple Street Church is a free church. This does not mean that its members are relieved from financial responsibility. On the contrary, every member is expected to contribute liberally to the church's support. By "free church" is meant a church in which the members are neither taxed nor assessed. Each one is free to give the amount which he feels able to give. The church sets no price on its pews. Each one names the sum he is willing to contribute. In that sense only is the church free. In thus relying on men's honor, the church expects them to be honorable and generous.

AN AUTOGRAPH LIST.

The Central Baptist Church, of Los Angeles, has a financial secretary. He keeps what he calls an "autograph list" of new members. This list contains not only the names of the new members in their own handwriting, but also their addresses, and the object of the record is to make certain that every member of the church bears a part in caring for the church expenses.

CHURCH DAY.

It is a custom of the First Presbyterian Church, of Perth Amboy, New Jersey, to observe Church Day toward the end of November of each year. The day is a rally day for the church, and serves about the same purpose as rally day in the Sunday school.

The officers and societies of the church, together with invited guests and representatives of other churches, meet in the chapel and move in procession from there to the church auditorium. Seats are reserved for the various organizations. The clerk calls the name of the church members, and a response to the roll call is expected from all. In addition, a special effort is made to obtain the attendance

of all members of the congregation, and especially the parents of pupils in the Sunday school, though they may not be church members. The day offers an opportunity to raise money for the church, and, in general, to put the church in good order for the work of the winter.

THE DISTRICT CANVASS.

Our attention has been called to a church where a large committee makes the financial canvass, and attends to the collecting of the money.

The parish is divided into districts. Each section is in charge of a chairman who has under him several committeemen. Each district is divided into squares or blocks for which the individual committeemen are responsible. In this way the whole parish is thoroughly covered and the money is collected regularly.

The Book List

THE YOUNG MEN'S CHRISTIAN ASSOCIATION HAND BOOK, published by the Young Men's Christian Association Press, 3 West 29th street, N. Y., 512 pages, \$1.00.

This is a valuable book for any pastor. It is full of suggestions and practical methods. Its chief value is that the methods of Christian work herein presented have been tried and proven. Besides giving a history of the Association and its relation to the church, it is a perfect mine of helps for committee work, and especially of agencies employed in the salvation of men. Its chapter on "Finances" is invaluable. It treats of "Current Finances," "Real Estate and Endowment Funds," and "Records and Public Presentation of the Work." Its chapters on "Bible Study" and "Religious Meetings" are brim full of experimental wisdom. It treats also of the "Boy Question," and shows how to work successfully with them. It contains an extended appendix profusely illustrated with charts, blanks, cards, etc., mentioned in the text.

THE YOUNG PEOPLE'S PASTOR, by Amos R. Wells, published by the United Society of Christian Endeavor, Boston and Chicago, 115 pages.

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ILLUSTRATIVE DEPARTMENT

Cut Gems

C. H. KILMER.

ALWAYS FOR ALL THINGS. (55)

Eph. 5:20. Hab. 3:17, 18.

Rev. Henry Bromley, a city missionary in Brooklyn, was one day passing through a dark hall in a tenement house. He saw through a half open doorway a woman and three children sitting at a table on which there was only a loaf of bread. With bowed heads they were repeating in concert Prince Albert's translation of the German hymn:

"God bless our going out, nor less
Our coming in, and make them sure.
God bless our daily bread and bless
What'er we do, what'er endure;
In death unto his peace awake us,
And heirs of his salvation make us."

In the moment's tarrying Mr. Bromley was impressed by the indications of refinement in that woman's home.

A few hours later at a supper in the conference room of his church he was called on to ask a blessing. With the scene in that home of poverty fresh in his mind he repeated the same verse that the woman and her children had repeated over the half dime loaf, and afterward he related the incident.

A stranger who had come to the conference room with a business acquaintance by what seemed the merest chance, greatly moved at the recital, arose, and asked if that family lived far away; and being told that they did not requested of the missionary that he might go at once and see them. Before going he made this explanation: "Long ago in a country home in Scotland my grandmother taught my sister and myself to repeat that grace. Our grandmother died, the sister married and went I know not where. It is years now since I lost sight of her, but always in my home that grace is said, and I feel that if my sister is living it is said in her home, too."

They were brother and sister. From a comfortable home, the woman's life had settled in destitution in a garret. For a time she had ceased to say this grace taught her by her grandmother, but the words, "What'er we do, what'er endure," drew her back to the custom of early years.

The scene of the meeting is better imagined than described. It is one of the remarkable instances of God's guiding hand, and a good illustration of the spirit of the prophet's declaration.

GOD FIRST. (56)

1 Chron. 16:7.

Near Stonehaven, a Norwegian vessel was caught in the storm; the coast guard vessel came out, but they could not successfully battle with the raging sea, and the shipwrecked men were left to struggle all night, clinging to the rigging, with but a step between them and death.

In the early morning with a calmer sea, after some hours of effort by the coast guard, the nearly exhausted men were brought to land. When there they did what perhaps few men would do in like circumstances: they all knelt down and before they thanked the coast-guard men, with clasped hands and uplifted eyes they thanked God for their deliverance.

WHICHEVER WAY. (57)

Is. 27:8.

An English gentleman placed on one of his barns a gilded arrow weathervane and underneath the text, God is Love, by which he meant as often explained to inquisitive guests: "Whichever way the wind blows, God is love, and it is not for Christians to judge when the wind is at its best." Death and great affliction came to this gentleman's home, and to a friend who had come to offer consolation who found him bowed down but not overwhelmed he said, pointing up to the weathervane: "That teaches me the truth. I put it on in my prosperity, when the desire of my heart was beside me. I could say then with a thankful heart, God is love. He is still love though his east wind is blowing."

A BROTHER'S DEVOTION. (63)

1 Peter 3:8.

An interesting story of brotherly love and courageous work under the affliction of total blindness was recently unveiled at McGill University, Montreal, Can. Thos. S. Stewart nine years ago injured one of his eyes with a knife. A specialist decided that it should be removed to save the other. When the operation was over and he recovered from the anaesthetic, it was discovered that the operator had blundered by removing the sound eye, so making the young man totally blind. Notwithstanding this he undertook to pursue his studies in law at McGill. He was able to do this by the aid of his brother, Wm. Stewart, who read to him and accompanied him through all the different phases of college life. The blind brother came out at the head of his class, while the other came second. The latter practically making himself a seeing medium for his blind brother.

THE IMMINENCE OF DEATH. (59)

1 Sam. 20:3. 2 Sam. 14:14. Ps. 144:4.

Some time since in the city of Omaha an attorney awoke one morning to find the atmosphere of his home poisoned with gas and his wife and eight children unconscious from the effects of it. In a few minutes every member of the family would have been beyond recovery. The gas had been turned on at the kitchen stove. Near the stove lay the body of a cat with a mouse in its mouth. It is believed the cat turned on the gas in its chase after the mouse. How often it is that death lurks behind the most simple incidents.

Illustrations from Current Events

PAUL J. GILBERT

TIME-KILLERS. (58)

Ex. 35:2. Rom. 12:11. Prov. 23:21. Jno. 9:4.

It has been said that "killing time" is one of the greatest of sins that an individual can commit. What an aggregation of sin when a nation becomes a "time killer!" That Italy is cursed with poverty, superstition and crime is not to be wondered at when time sits so lightly upon her people. Said a lady who has just completed an extensive European trip:

The reason why Italian town clocks have no minute hands lies in the fact that minutes have no value here even in enterprising Milan. I recall in this connection that the great town clock of sleepy Rimini has a dial which indicates the months and days, but has divisions for every ten days only. For example, the hand points to somewhere between the thirtieth of one month and the tenth of the next. This is near enough for people who dream and drink the time away. The saints' days are the only really important dates anywhere in Italy.

A GREAT WOUND IN HIS SOUL. (65)

Rom. 15:1.

Some of the Christians in Uganda are very faithful in pleading with others to give up their sins. One man, named Matayo, was giving way to drink. His Christian friends reminded him of his wound in the war. "You have a big wound in your soul, caused by drunkenness. Give up the drink, or assuredly the wound will get worse and kill you eternally." Matayo replied: "Why can't you leave me alone?" Mika Sematinba answered, "When you were shot, did we not pick you up and carry you home? Did you then think we hated you? You are shot now, and we want to carry you home. Do you remember when we were carrying you, how you said, 'Let me walk; your carrying makes the wound hurt me?' We didn't let you walk. We knew you could not walk, but that you would faint on the road; and now we know you cannot keep sober, and we want to help you. You say, 'Leave me alone,' but we won't leave you alone. We know you will get worse if we do."—*Christian Herald*.

THE SINNER'S SAFE REFUGE. (60)

Heb. 7:25. Rom. 8:31. Heb. 6:18, 19.

Isa. 1:18.

Unbelievers have often sneered at the statement that God forgives freely and absolutely every one who flees to him in penitence in the name of his Son. No matter how vile, base and abhorred of men the sinner may be, God must and does pardon if he will but come. The other day when Moral, the anarchist, after his murderous attempt on the lives of the King and Queen of Spain, took refuge in the home of Don José Nakens, editor of a prominent Madrid newspaper, the latter considered himself bound by the old Eastern spirit of chivalry, to grant hospitality and refuge to his unhung guest although the murderer had brought

grief into the household since several of the friends of the editor had been killed by the bomb thrown that day and he naturally abhorred the one who was capable of such a crime. God abhors sin but he loves the sinner. Unlike man, however, he has power to cleanse from sin the one who comes to him for refuge and thus fits him to be worthy of an abiding place in the Father's House.

HEIRS THROUGH SACRIFICE. (61)

Jno. 15:13. 1 Pet. 2:21. 1 Jno. 9:16.

2 Tim. 1:10.

In these times of education, comfort and opportunity, it is the part of gratitude to remember that we are rich in these things because of the toils and struggles, the defeats and victories of the past. The truths and experiences of life that are so valuable and necessary today both in the seen and the unseen world were bequeathed to us at the cost of the very life-blood of those who sought to know. Many who thus labored died without attaining within sight of the goal, not knowing that they had thus opened the way to future generations. Up in the Toquima Mountains, not long since, an old prospector came across a skeleton with a gold pan beside it. His interest being excited he began prospecting and after some digging discovered a ledge of gold of marvelous value within less than a dozen feet of where the grinning skeleton lay. His death in that lonely spot pointed to the gold which he believed was hidden there.

FOOLED. (62)

Matt. 13:46. Rom. 1:22, 23. Matt. 7:26.

Some months ago a wealthy gentleman in the East bequeathed a collection of gems, the work of a lifetime, to one of the Eastern Universities. As a remarkable amount of money had been spent in their collection it was thought that the gems were indeed a rare acquisition. Shortly after the death of the donor it became known that the collection was but a mere lot of baubles of no antiquarian value whatever and the man who had given so much of life and treasure for the gems had been systematically deceived and plundered by a coterie of gem collectors. But this was not all that the wealthy collector had been fooled in for he had adopted the Hindoo faith and in the Hindoo temple which he caused to be built at the university he spent his last days, clothed in a princely dress, surrounded with his treasures and writing learnedly and eloquently on the history of his baubles. In a Christian community, with the Christian Bible and the Bible's Christ he had been fooled into selling the only real jewel of value he possessed—his soul—for the heathen cult of Hinduism.

STARVED TO SAVE HIS VOTE. (63)

Acts 22:25, 28. Acts 16:37. Matt. 22:21.

Ezra 7:26.

A story that particularly recalls the days when men had to fight for the right to vote

was told in a Manchester, England, coroner's court the other day. An aged shoemaker named John Turnbull, living in the slum district, his eyes streaming with tears, told how his wife had died on the previous Monday at the age of 64. In reply to questions he said he and his wife had lived on the scantest fare for several months. He knew he could get relief from the Charity Board, but to accept such relief meant the loss of his vote and he wanted the elections to get over and have another vote before he died. Finally his wife died and the coroner calling led to the investigation of the case. The latter described it as one of the most painful stories he had ever heard and said he had no idea a vote could have such an extraordinary value to a poor man. Rather than lose their vote the old couple had preferred starvation. Such a spirit of appreciation of the value and importance of the sacred right of casting the ballot on the part of earnest citizens of our day would have saved us the necessity of the "graft" revelations that are humiliating us before the world. It would likewise correct a myriad of injustices for which in our indifference we are responsible.

WANTED—A PUBLIC CONSCIENCE. (64)

Jer. 6:15. Tit. 1:15.

Gov. Folk, speaking on "An Era in Conscience," said:

"Six years ago a member of the Missouri legislature accepted \$25,000 for his vote in regard to a certain bill. Later he received \$50,000 from the other side, and returned the \$25,000. When the man, who had turned state's evidence, related the story on the stand, the examining attorney asked him, 'Why was it that you returned the \$25,000?' The legislator drew himself up to his full height, and in a voice that showed his scorn of the lawyer for such a question, answered: 'I'd have you to know that I'm too conscientious to take money from both sides!'

"The other story was of a Missouri legislator who, after receiving a bribe, left the capital by train with the bribe-money stuffed into his pocket-book. When he awoke on the sleeper the next morning, he could not find his pocket-book. He called the porter, who at first denied all knowledge of the theft, but later confessed and returned the money. The legislator thereupon read him a lecture. 'See here, my man,' said he, 'I could send you to prison for that; but I will not. I will, however, give you a piece of advice. Always remember that honesty is the best policy.'

"Six years ago," said Governor Folk, in commenting on the two incidents, "men would give and take bribes and still pride themselves on their honesty. They have learned better than that now. The public conscience has taught them better."

LOVING HIS NEIGHBOR. (65)

Rom. 15:2. Gal. 6:10. Rom. 13:10.

Fred B. Smith, the Y. M. C. A. evangelist, tells of a man who in improving his home

planted his trees so that they would harmonize with the house and property of his neighbor.

What a beautiful spirit!

What a rare Christian!

WHAT WOULD JESUS DO? (66)

1 Jno. 4:17. 1 Pet. 2:21.

While addressing the Yale students during his recent visit to America, the Bishop of London told them that in his work he continually asked himself this question: "What would Jesus do if he were Bishop of London?" "You have no right," said he, "to ask any other question than, 'What would Jesus do if he were here at Yale, a young man again?'"

Thanksgiving Thoughts

REV. THOS. H. WARNER

APPRECIATION. (67)

"I had sung two solos at a fashionable church, after which I boarded a car," says a celebrated soprano singer. "An old woman whose clothes indicated great poverty, got in and sat down beside me, her face shining with pleasure as she recognized me."

"Lady, I want to tell you how I like your voice," she said. 'It goes right to my heart, and makes me so happy, just as if I'd heard the angels sing. I thank you.'

When the conductor came for the fares, the old woman counted out ten pennies, and insisted on paying for herself and the singer. "I want to," she said, "for I like your voice so much, I like your voice." The singer said that no compliment she ever received touched her so deeply. If we appreciate what God has done for us, he will be pleased.

A UNIQUE PETITION. (68)

This is the petition of a Georgia farmer, who is thankful for small favors.

"Good Lord, in every time and place

Give meat enough for saying grace,

But if no meat thou art bestowing,

Give bread enough to keep us going."

CHARITY REWARDED. (69)

In the fall of 1907 the orchard of Joseph N. Kirker, of Coshocton, O., was bending down with fruit that was going to waste. He gave the poor people a special invitation to come and help themselves. This spring Kirker's trees, in spite of the frosts, were laden with green fruit, while those of most of his neighbors were blasted with the cold and bore no fruit.

FORGET NOT HIS BENEFITS. (70)

During a modern war, a decisive battle had been fought. The telegraph lines were down and the news was slow in reaching some of those most interested. At length a letter from one of the generals came to his home town. His handwriting was recognized, and there was a general impatience to have the letter opened. The general's pastor, to whom it was addressed, broke the seal, and read the following message: "I remember that this is the day for the collection for foreign missions. Please find enclosed my check." Then came the signature of the hero of the battle and that was all. In the rush of our modern life we are apt to forget His benefits and our obligations.

Stories from Annotations on Popular Hymns

PUBLISHED BY F. M. BARTON CO., CLEVELAND, O.

OUR DAILY BREAD. (71)

Back of the loaf is the snowy flour,
And back of the flour the mill.
And back of the mill are the wheat and the
shower,
And the sun and the Father's will.

—Dr. Babcock.

OURSELVES. (72)

A man went to California in the golden days. He stayed away from his eastern home for years. Every month he sent to his family some token of his love. Their house was beautifully furnished, they enjoyed every luxury. But at last his wife wrote him saying: "My husband, we are pleased with your gifts, but the time has come when we want you." That is what God is saying.

PROSPERITY (73)

Hannibal was the great general of the Carthaginians. He took into Italy the bravest army it had ever seen. At first it was successful. But when Capua was taken the army caught the infection of its luxury. It grew fond of pleasure. This made it effeminate and an easy prey to the foe. Prosperity is not an unmixed blessing.

THE DIFFERENCE. (74)

A young girl was dissatisfied with her home life, and was always talking of her grievances, and showing her discontent in voice, look and manner. One day a friend who met her was surprised at her quick step, bright smile and happy voice. "How are things at home?" the friend asked. "Oh, everything is just the same, but I am different," was the reply. When we are normal we find plenty of reasons for thanksgiving.

THE POINT OF VIEW. (75)

"How dismal you look," said a bucket to his companion as they were going to the well. "Ah," replied the other, "I was reflecting upon the uselessness of our being filled, for let us go away ever so full, we always come back empty." "Dear me, how strange to look at it that way," said the other bucket. "Now I enjoy the thought that however empty we come, we always go away full. Only look at it in that light, and you'll be as cheerful as I am."

THE RIGHT VIEW POINT. (76)

A Christian sailor, who lost one of his legs at the battle of Trafalgar, said that he could measure the faith of the people who conversed with him by the way in which they alluded to his misfortune. Nine out of ten would say: "What a pity that you lost your leg." Only one in ten would say: "What a blessing the other was preserved."

WHOM TO THANK. (77)

A lady applied to a celebrated philanthropist on behalf of an orphan child. He told her to draw on him for any amount. She said: "As soon as the child is old enough I will teach him to thank you." "You are mistaken," said the philanthropist. "We do not thank the clouds for rain. Teach the child to look higher, and to thank Him who gives both the clouds and the rain."

ADORNING THE BRIDE. (78)

When the terrible days of panic were over the American nation in 1857, crippling every one of our great missionary societies, so that the cry of retrenchment was borne passionately across to the foreign fields of effort, workers were discharged and missions were closed. Report of the embarrassments over here came in due course to a small band of Nestorian Christians in Persia. They instantly summoned an assembly to consider how they might act so as to bestow help the most quickly and with most force. The meeting was called to order by an aged believer, who began the conference by a distinct allusion to the costliness of their wedding ceremonies in those Oriental lands. He insisted that young people might be married in plainer costume. "Now here," he continued, "is the church, the bride of our Lord Jesus Christ, and she is compelled to go unprovided for to her Master's palace! Cannot we join hands today to give her a fair outfit?" The figure seemed at once to arrest the imagination of those simplehearted and loving Christians, and they took it up. One arose, saying: "She ought at least to have a ring, and I am ready to offer the price of one now, just such as my wife received when she was wedded to me." Another added: "She needs a veil quite as much, and I will see that the Lamb's Bride does not set out on her journey to her husband's house without it." Another sprang up with the exclamation: "She can never go on foot over the mountains; you may look to me for a horse she can ride." Still another caught the symbol in his grave, sweet way: "How beautiful are thy feet, O Prince's Daughter! If she rides she will have to wear a richer pair of shoes; perhaps I might be permitted to clothe her feet." By this time their invention was put sorely to task. One more spoke out somewhat awkwardly: "Wedding guns are fired for joy; I will give two cannon, and will supply ammunition." Then the women, who knew more of marriage necessities, began to whisper together. A maiden stood up modestly and said: "Now for her ornaments! I have some of my own I can spare." An impulse of affectionate generosity moved every heart. One old man said he had nothing but a mat; but "perhaps the Queen would deign to put her feet on it when she should alight." Then said the leader: "What is she to eat on the way?" One of the landholders answered: "You may look to me for fifteen outside rows of my vineyard next the sea." During this excited colloquy there had been sitting in the assembly no less a personage than Mar Yohannan, their ruler. The aged leader in the chair shrewdly asked the question: "She is a King's daughter and a Prince's bride; who is to give her a crown?" And then the royal guest took the hint and held up his hand.

So the churches in America were thrilled with the news that the Nestorians were going to take care of themselves. When the hour is all over and done, what is there left to do?

not do for the Bride, which is the Lamb's wife, on her way to her marriage?

MISS HAVERGAL'S CONSECRATION. (79)

A pathetic illustration is found in a letter of Frances Ridley Havergal published since her death: "Leamington, August, 1878. The Lord has shown me another little step, and of course I have taken it with extreme delight. 'Take my silver and my gold' now means shipping off all my ornaments (including a jewel cabinet which is really fit for a countess) to the Church Missionary House, where they will be accepted and disposed of for me. I retain only a brooch or two for daily wear, which are memorials of my dear parents; also a locket with the only portrait I have of my niece in heaven, my Evelyn; and her 'two rings,' mentioned in *Under the Surface*. But these I redeem, so that the whole value goes to the Church Missionary Society. I had no idea I had such a jeweler's shop; nearly fifty articles are being packed off. I don't think I need tell you I never packed a box with such pleasure."

THE UNIVERSAL SORROW. (80)

A beautiful story is told of Buddha and a poor woman who came to ask him if there was any medicine which would bring back to life her dead child. When he saw her distress he spoke tenderly to her, and he told her there was one thing which might cure her son. He bade her bring him a handful of mustard seed—common mustard seed; only he charged her to bring it from a house where neither father nor mother, child nor servant had died. So the woman took her dead baby in her arms and went from door to door asking for the mustard seed, and gladly was it given to her; but when she asked whether any had died in that house, each one made the same sad answer: "I have lost my husband, or my child is dead," or "our servant has died." So with a heavy heart the woman went back to Buddha and told him how she had failed to get a mustard seed, for she could not find a single house where none had died. Then Buddha showed her lovingly that she must learn not to think of her own grief alone, but must remember the griefs of others, seeing that all alike are sharers in sorrow and death.

ALL SIN (81)

The story is told of Martin Luther, whose hours of guilt and conviction were so filled with wild and fearful dreams, that once the evil one, Satan, appeared to enter his room, and with an air of insolent triumph displayed a vast roll of parchment, which he carried in his arms. Luther asked him what that was, and received the alarming reply: "It is a catalogue of all your former sins!" He leaped from his bed in an impulse of mortal agony and terror. With a hollow burst of derisive laughter the fiend threw it on the floor, still holding one end in his hand so that it might easily unroll its awful length. There the frightened man was compelled to read,

hour after hour, the terrible list of all the wicked deeds he had done in all his life. There were the offenses and follies of his youth. There were the transgressions of his riper years. He groaned in the bitterness of his soul, as he discovered, every now and then, some miserable, little villainess, or some daring act of impiety, which he had almost forgotten, but here instantly recognized. There they all were; and, oh, how black the ink seemed, and how imperishable the parchment seemed, and how long the great roll seemed, and how tightly the overjoyed devil in his fiery glee held it clenched in his fingers!

Suddenly the devil called him by name, and pointed to some words along the top of the roll, just where his hand held it. Luther looked up and read aloud: "*All sin*," and then he understood that no one of the many acts, or even thoughts, was to be left out. His form began to shiver, and he says he was seized with a violent fit of trembling. Satan kept screaming, "*All sin! all sin!*" And at last, in order to afflict him the more, exclaimed: "*So says God, so says God—all sin, all sin!*" Now the man's study of Scripture stood him in excellent stead. For he looked up defiantly, saying, "Where speaks God that word?" And he sprang from his couch, a new thought in his mind. "In what chapter and what verse? Where says God that?" he thundered, with clear voice, like a trumpet of challenge. "There, there!" answered the devil, pointing again to the parchment, and putting his fiery finger on the two words, "*all sin, all sin.*" The reformer, brave for a moment with a blessed thought in his heart, snatched the awful list away from his enemy, and, unrolling it one turn more in the other direction, discovered, as he hoped he would, the remainder of the inscription. There it explained itself; to be sure, Satan had quoted correctly, for he read, "*all sin, all sin.*" But right above these were the other words, as in the Bible: "*The blood of Jesus Christ, his Son, cleanseth us from all sin!*" So he learned that all that his sins had been massed together upon that roll for, was in order to announce that atonement had been made completely to cover them. And with a glad cry of exultant joy he awoke, while the devil disappeared with all his parchment of sorrow and woe.

A PRAYER.

Oh! that my eyes might closed be
To what becomes me not to see!
That deafness might possess my ear
To what concerns me not to hear.
That truth my tongue might always tell
From ever speaking foolishly!
That no vain thought might ever rest
Or be conceived in my breast!
That by each word, each deed, each thought
Glory may to my God be brought!
But what are wishes? Lord, my eye
On Thee is fixed, to Thee I cry:
Oh purge out all my dross, my sin,
Make me more white than snow within.
Wash, Lord, and purify my heart,
And make it clean in every part.
And when 'tis clean, Lord, keep it so,
For that is more than I can do.

—Thomas Ellwood (Milton's friend).

Homely Parables

RUSSELL H. CONWELL.

WELL DONE! (82)

A man in Massachusetts advertised for good workmen for his new machine shop. When the men applied for work he asked them what they could do. One man would say, "I can make a wheel, or I can make a shaft, or I can do this or that special work." The employer said, "Bring me a sample of what you have done." So when the machinist brings in a wheel with the cogs so accurately made as to fit without the possibility of even a hair coming between, and the wheels running so smoothly as not to disturb the atmosphere even when the mightiest engine is plunging its piston rod and driving the mighty machinery of the factory, then the employer says, "You are the man I want. Come in. You are faithful in a few things; you shall be made ruler over many things." Jesus said to his disciples, "They who have done well this one thing this one time shall be given an opportunity to do many other things well on many another time."

LIFE ABUNDANT. (83)

The would-be capitalist must add penny to penny. The farmer must add to his acres and to their fertility. The scholar must add wisdom to each day. The beautiful must add traits of beauty continually. The builder must build higher. The musician combine sounds more divine, the orator speak with greater power, the nations must increase their means for the interchange of ideas, love, and merchandise. The churches must add new deeds of kindness, new measures of perfection in Christian character; and the Christian must know more of the Bible every day, and develop some new trait, or do some new deed with each recurring opportunity. Ceaseless, ceaseless addition. The love of yesterday is stale today. The wreath of sorrow faded the same week. Man is learning or forgetting, growing or dying, adding or subtracting, in accordance with eternal law. The advice in this text is to add, to learn, to grow, to have life, and have it more abundantly.—Russell H. Conwell.

LIBERTY. (84)

If you give an eagle the liberty of the sky, he rises on the air, a thing of beauty and strength. He will soar upward as I have seen them so frequently do in the mountains, until at last a meager speck, far in the eye of the sun. But go as far as you will, test all this power, there is somewhere a line drawn across his course beyond which the strongest eagle cannot go.

If you could go with the mole or the kindred little animal, as he digs downward into the earth burrowing deeper, deeper, deeper, you would at last come to a point beyond which they cannot delve. Somewhere there is a limit line drawn. They, too, in all their freedom are in captivity.

The little squirrel that has the liberty of the woods, can run from field to field, wall to wall,

and tree to tree, can leap distances that seem like miracles. But there is a point where God has drawn the bars over which the squirrel cannot leap. Thus this little squirrel, which I am glad to see is so rebellious this morning, as that helps my illustration, will teach the morning lesson for me.—Russell H. Conwell.

THE VOICE OF THE ORGAN. (85)

Years ago, I remember, in a large music hall in Leipzig there were three keyboards for the same organ, but in different portions of the hall. One was in front, the other in the rear, and the other down before the platform. On great musical occasions, especially on Handel's birthday, they gave those great oratorios and had three different choruses, so situated that the central chorus was conducted by the man at the keyboard down in front of the platform, and the chorus on the left was conducted by the organist whose keyboard was directly in front of them.

Sometimes one of those choruses sang by itself, and then the organist there, although he was out of sight of the audience, could play the organ from his keyboard; and when the central chorus sang that organist could manage the organ stops from the organ in front, and the same was the case on the right. Now, those organists, all three of them, were out of sight, but they played on the same organ. They could produce the same music or they could produce other harmonies as they saw fit. The curiosity on the part of those of us who were strangers in the hall was where the person was who played the organ; for none of the three were in sight of the audience. But, in that land of music, they can recognize the organist by his productions, as you would know the voice of a friend. No two persons can play the organ alike, and to the musicians the individuality was revealed. "My sheep, know my voice." Are we curious as to what we should do? Were we acquainted we would know His voice.—Russell H. Conwell.

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Illustrations From Mythology

GOD, HINDOO CONCEPTION OF (86)

The Vedas are the sacred books of the Hindoos. They teach one supreme deity called Brahma. Like the Persians, they seem to have some idea of the Trinity, speaking of Brahma, Vishnu and Siva as one god.

GOD, NEED OF. (87)

When the Trojans were building the temple of Minerva, a statue of the goddess fell from heaven. The oracle of Apollo declared that Troy would be safe as long as this statue remained in the walls. When the Greeks besieged Troy their efforts were of no avail. Then they managed to steal the image, and the city was taken and destroyed. When God is with us we cannot be defeated.

GOD, OMNISCIENT. (88)

Heimdall was the watchman of the Scandinavian gods. He required less sleep than a bird. His sight was so keen that he could distinguish the smallest object for a thousand leagues around, even in the darkest night. His hearing was so keen that he could hear the wool growing on the sheep's back, and the grain sprouting in the fields. When he blew upon his horn the sound spread in widening circles until it reached the uttermost confines of the world. "Thou God seest me."

GOD, ONE. (89)

In the verses attributed to the mythical poet Orpheus, we find the following:

"One self-existence lives, created things
Arise from him, and he is all in all.
No mortal sight may see him, yet himself
Sees all that live,

. . . . For he alone
All heavenly is, and all terrestrial things
Are wrought, by him. First, midst and last he
holds
With his omniscient grasp."

HEAVEN, GREEK CONCEPTION OF (90)

The gods were supposed to dwell on the summit of Mount Olympus. It was a sublime abode, reposing in eternal sunshine, and free from the storms that vexed the lower world. Each god had his own dwelling, but all were obliged to go to the palace of Jupiter when summoned. Here they feasted on ambrosia and nectar, discoursed upon the affairs of heaven and earth, and were entertained with music.

HELL, GREEK CONCEPTION OF. (91)

Pluto is represented as seated on a throne in the midst of clouds and darkness. He wears a crown of ebony and holds a key in his hand instead of a scepter. It seems to signify that once the dead are received into Pluto's kingdom, the gates are locked upon them, and there is no escape.

HEREDITAMENT, A BAD. (92)

On the very day of Mercury's birth he stole

some cattle from King Admetus, although Apollo was keeping them. While Apollo was bending his bow against him, he stole his quiver. While an infant he stole the tools of Vulcan, the girdle of Venus, and the scepter of Jupiter. He intended also to steal Jove's thunderbolts, but was afraid they would burn him.

HINDRANCES, OVERCOMING. (93)

Homer composed the greater part of his poems after he became totally blind. He also led a wandering life, and gained wealth and fame by the recitation of his verses.

HONOR, APPROPRIATE. (94)

When Cecrops built a new city, Neptune and Minerva quarreled about its name. It was resolved that whichever of the two deities should confer the most useful gift on man might give a name to the city.

GATHERED IN.

By Mrs. G. C. Needham.
"Present with the Lord."

Gathered in like ripened grain,
Housed with forecast and with fear,
From the coming autumn rain,
That the farmer knew was near:
Garnered though the sun was bright,
And the foolish wondered why
There was cause for haste or fright,
Since no signs were in the sky.

Gathered in like scattered sheep,
Called to follow and obey
From the pleasant slope or steep,
Where in peace they fed and lay:
Brought secure within the fold,
Never one left out astray,
For a stalking lion bold,
Greedy, hungered for the prey.

Gathered in as ships at sea,
When the raging waves run high,
Beat beneath some friendly lee,
Where they can at anchor lie:
Sheltered from the tempest's blast,
Comforted in sight of shore,
Till the fearful night is past
And the wind prevails no more.

Weep not then that they are gone,
Rather weep that we are left;
Theirs to joyful wait that dawn
When the sacred graves are cleft;
Ours to warfare and to stay,
Breasting evils yet to rise,
Grieved with sorrows fresh each day
That are hidden from their eyes.

EVANGELIST BIEDERWOLF'S ITINERARY.

Evangelist W. E. Biederwolf and his party of helpers, Homer Rodeheaver, musical director; Ray Y. Cliff, pianist; Alexander Asher, assistant, and Rev. Norman E. Camp, director of personal work, are scheduled for the year under the Kansas Forward Movement for the following places:

Newton, Kansas, until Nov. 5.
Independence, Kansas, Nov. 5-Nov. 30.
Osborne, Kansas, Dec. 3-Dec. 22.
Coffeyville, Kansas, Jan. 3-Feb. 1.
Topeka, Kansas, Feb. 5-March 1.
Pittsburg, Kansas, March 5-March 29.
Parsons, Kansas, April 2-April 26.

Preacher's Scrap Book

ILLUSTRATIONS FROM SERMONS OF
WILLIAM L. WATKINSON.

From "Great Archers and Their Weapons,"
published by F. M. Barton Co., Cleveland, O.

ORIGIN OF SIN. (95)

The South Sea Islanders have a singular tradition to account for the existence of the dew. The legend relates that in the beginning the earth touched the sky, that being the Golden Age when all was beautiful and glad; then some dreadful tragedy occurred, the primal unity was broken up, the earth and sky were torn asunder as we see them now, and the dew drops of the morning are the tears that nature sheds over the sad divorce. This wild fable is metaphor of the truth; the beginning of all evil lies in the alienation of the spirit of man from God, and the divorce of earth from heaven; here is the final reason why the face of humanity is wet with tears.

SUFFERING SHUT OUT. (96)

There is no screen to shut off permanently the spectacle of suffering. When Marie Antoinette passed to her bridal in Paris, the halt, the lame, and the blind were sedulously kept out of her way, lest their appearance should mar the joyousness of her reception; but ere long, the poor Queen had a very close view of Misery's children, and she drank to the dregs the cup of life's bitterness.

ARTIST OF PAIN. (97)

The critics declare that Reubens had an absolute delight in representing pain, and they refer us to that artist's picture of the 'Brazen Serpent' in the National Gallery. The canvas is full of pain, the fever, the contortions of the wounded and dying; the writhing, gasping crowd is everything, and the supreme instrument of cure, the brazen serpent itself, is small and obscure, no conspicuous feature whatever of the picture. The manner of the great artist is so far out of keeping with the spirit of the Gospel. Revelation brings out broadly and impressively the darkness of the world, the malady of life, the terror of death, only that it may evermore make conspicuous the uplifted Cross, which, once seen, is death to every vice, a consolation in every sorrow, a victory over every fear.

PURE IN HEART. (98)

But if we are to bless men effectually, we must get to the fountain-head of their sorrows—the thought and imagination of their heart. As Jeremy Taylor says, 'You can not cure the colic by brushing a man's clothes.' No bettering of the lot of the individual will necessarily make his spirit sweet, contented, pure. Neither will the propitious environment make the virtuous and happy community. Eden, Sodom, Canaan, proved this in the old world, and there are plenty of proofs of it in the modern world.

GLAMOR OF VICE. (99)

We shrink from the gorilla, the tiger, the wolf, the crocodile, the rattlesnake, the shark,

the scorpion, the centipede, the hornet, the leech, the vulture—we are afraid of these creatures of loathsomeness and blood; and in a very similar way we shrink from the vices undisguised. But just as the Oriental superstitiously invests destructive beasts with a certain glamor, refusing to destroy the tiger, respecting the vulture as sacred, decorating the crocodile with jewels, consecrating shrines for serpents; so the vices attain a certain glamor in our eyes, becoming positively lovely, sacred, angelic.

DISGUISED SIN. (100)

How artfully intemperance has been metamorphosed into shapes actually delightful to contemplate! Teetotal songs thrill nobody, but the singing inspired by wine is as intoxicating as the wine itself. Bacchus marches accompanied by choicest songs, sweetest music, liveliest mirth. It is the same with war; poets, orators, historians have treated the battle-field so eloquently that the victories of peace look pale compared with the victories of war. We noticed a village the other day where the slaughter-house had been cleverly concealed by trees and evergreens; and the slaughter-house of the nations has been similarly hidden by flowers of rhetoric.

ATTRACTIVENESS OF SIN. (101)

Bates found on the Amazon a brilliant spider that spread itself out as a flower, and the insects, lighting upon it in seeking sweetness, found horror, torment, death. Such transformations are so common in human life; things of poison and blood are everywhere displaying themselves in forms of innocence, in dyes of beauty. The perfection of mimicry is in the moral world, deceiving the very elect. Satan is transformed into an angel of light; his blasted brow is disguised by a wreath, his fiery darts seem glittering sceptres, the smoke of his torment goes up as incense.

SIN'S SECRET POISON. (102)

The Duchess Isabella, wishing earnestly to obtain some object, was instructed by the crafty court astrologer to kiss day by day for a hundred days a certain beautiful picture and she would receive her wish. It was a sinister trick, for the picture contained a subtle poison which stained the lips with every salutation. Little by little the golden tresses of the queenly woman turned white, her eyes became dim, her color faded, her lips became black; but infatuated, the suicidal kiss was continued until before the hundred days were complete, the royal dupe lay dead.

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AN APPEAL TO PERSONAL EVANGELISM.

Being A Chapter From

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THE COMMAND.

"Go ye into all the world and preach the gospel to every creature." (Mark 16:15.)

According to the census of 1890 there were, in round numbers, fourteen million church members in our country, exclusive of the Roman Catholics, or about one Protestant church member to every four and one-half of the population. The census of 1900 shows a very gratifying increase, namely, that the membership in the Protestant churches has increased more rapidly than the population. So that to-day about one to every four is enrolled in Christian churches.

Another gratifying fact is that the Christian element is becoming more and more the dominating element. That is, it is absorbing more and more the wealthy and educated classes—the two classes that largely control society.

If, however, we carefully investigate the situation regarding the thirty-eight to forty millions—exclusive of the Roman Catholics—who are still outside of the churches and are old enough to be led to Christ, two alarming facts will appear:

1. That the large majority of them are men. Probably three-fourths of the entire number are males, ranging in age from ten years and upward to mature life and old age. It is one of the sad facts that so few of the men are reached. And this is especially true of the young men. We are told that not over five per cent of the young men in our country are enrolled in our churches or identified in any form with Christian work.

2. The second unfortunate fact is that of these thirty-eight or forty million 'unsaved' persons, but a very small per cent attend church services, or are brought under any direct religious agencies, not even the special religious awakenings, street preaching, Salvation Army work, etc. There must be in the neighborhood of thirty million people who remain outside and are apparently untouched by all present methods of Christian work. That is to say, present methods of Christian work reach not more than *one-fourth* of the unconverted people of our country. And this *one-fourth* is made up largely of the easy cases, if such a term is permissible—persons who are regular attendants upon religious service, of some kind, or who are willing to come on special occasions. The three-fourths who are left out because they do not, and, in most cases, will not come to any religious service,

Unorthodox Conclusions

may be termed the hard cases—not hard to overcoming faith or in the plan of God, but apparently hard cases because we do not know how to reach them, or if we know, have not been willing to put forth the needed effort.

But we are certainly waking up to the necessity and the vast importance of reaching all these outlying masses—that is, a few are waking up. In the city of Trenton, N. J., four years ago, there was a very systematic and thorough canvass of the city. Volunteers were found who visited every home, with a card of invitation to the religious services which were being held every night in three different churches, situated so as to be convenient of access to the outside masses that it was desired to reach. These services were continued for a month. The pastors preached most earnest sermons, and were aided a portion of the time by a wise, consecrated, and successful evangelist. Similar efforts were made in a large number of places all over the country, and are repeated year after year, in many places with great persistence and expense. But a most unfortunate fact is that the results of these methods are becoming more and more disappointing. The throngs who attend these special services are almost exclusively church-members. The people we want to reach will not come. An earnest invitation to come will not bring them.

The writer was present some time ago at an evening service conducted by a very earnest and godly man (an evangelist). There were present probably one hundred and fifty persons. About twenty of these were young converts, young people converted during the previous evenings. The services were very impressive throughout. Earnest appeals were made to the unconverted, appeals that it would seem could hardly be resisted. But when the leader asked the unconverted present to show their interest, there was no response. When a little later he invited all who indulged a hope in Christ to rise, every person in the house arose. There were no unconverted persons present. The good brethren were non-plussed at this unexpected development, and the conclusion finally reached was that should this condition of things continue for two more evenings, they would close the meetings.

Could they, just at this interesting point, have introduced a new preacher, of world-wide repute, or an eccentric man who knew how to attract the outsiders; or could they have had as a drawing card some gifted singer, a few of the great mass of the unsaved in that town might have been attracted, and very likely benefited by the warm and earnest services. But not being able to command these extra attractions, they found themselves apparently helpless.

And this is no exceptional case by any means. A large majority of the best-planned and best-conducted revival efforts today close after a few days or weeks without special results, and chiefly because they are not able

to attract the unconverted to the services; while the revival efforts that are accounted successful are usually brought to a premature close because they have exhausted the material. The few cases, easy cases, that can be attracted into the meetings, are converted, or apparently so, and then the meetings close because no others are willing to come. Over one-half of all the adults in that community—more than three-fourths of these being men—are as yet unreached; but the meetings must close because the leader and the workers in the church do not seem to know any alternative. At the very point too of largest promise, when the Holy Spirit has begun to move upon the community and the church has reached a measure of consecration that fits its individual members for an aggressive movement upon the largest scale, the meetings close, the harvest ends, and the great multitude remains unsaved.

In our judgment, the most important and practical question of today is the question, "How to reach these unreached throngs." Is it God's plan and purpose that only those shall be reached who can be with comparative ease? Or is the fault in our present methods? Certainly the command is "Preach the Gospel to every creature;" but by present methods this command is practically impossible. If we preach the gospel only to those who will come and hear us, and one-half of the people for various reasons will not come, then either this command of our Lord is a farce, or impracticable, or our present methods of obeying it are at fault; and if the fault lies at our door, what is it?

The fact that we are not obeying our Lord's command, "Preach the gospel to *every* creature," certainly ought to awaken some anxiety and lead to profound questionings. For really such a religious effort as was made in Trenton and has become the fashion all over the country, is not obeying this last command of our Lord. It is a very important and valuable movement, if not over-estimated. That is, it is getting ready to obey, but it is not obedience.

The farmer who, in cultivating his field of corn, should secure his team of horses and carefully feed and fit them for the summer's work, and make ready his cultivator, sharpen its teeth, etc., then go over his entire field, counting the hills of corn, noting the progress of the weeds, discovering the stumps and large boulders and other difficulties that must be met—and then sit down for the summer, would be counted a fool, and if an employee, would certainly be discharged. All this is simply getting ready for work; it does not cultivate one hill of corn.

So a thorough canvass of the city, counting the number of unsaved, inviting every one of them as politely and earnestly as we may to attend a religious service and become interested in the subject of religion, is not preaching the gospel to these unsaved ones. It may be getting ready to obey the Great Commission, but it is not obedience, and if offered to our great Commander as such, is an insult to his intelligence as well as to ours; and

is very likely a sufficient reason why he seems to be growing weary of such efforts and fails to crown them with former successes.

In Luke 5:4-10 is recorded an exceedingly suggestive incident. Those Galilean disciples were skillful fishermen; fishing had been their life-work and study. They knew the little Sea of Galilee from shore to shore; knew the haunts of the fish and all the best methods of beguiling them into their nets. And yet this day they had been unsuccessful. "We have toiled all the night and have taken nothing." No sooner, however, does Jesus get into the boat than the command comes, "Launch out into the deep and let down your nets for a draught." And when they had done this, "They enclosed a great multitude of fishes and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships so that they began to sink." The scene closes with the significant words, "Fear not, from henceforth thou shalt catch men."

The scene suggests that this may have been a designed object-lesson on the successful method of catching men. These disciples were unsuccessful all that previous night, apparently for two reasons:

1. They seem to have been fishing all the time in shallow water. At least the sequel showed that there was a great multitude of unreached fish out in the deep water, fish that could not be induced to leave their wonted haunts that night by all the arts and tempting bait of the fishermen; and if caught at all must be caught right where they were congregated.

2. They did not have the Master with them. It is true they had fished all their lives without him; but now conditions had changed; they had yielded themselves to a new Master, and he would teach them thoroughly, at the very beginning of their new life with him, "Without me ye can do nothing."

Have we as churches been fishing in the shallow water thus far, content to reach the fish that may be induced to come where we are and failed to hear the explicit command, "Launch out into the deep and let down your nets for a draught?" Or have our efforts to reach these multitudes out in the "deep" been made without the Master's presence and direction, trusting to our wisdom of words, or eloquent speech, or power of logic to reach men instead of an indwelling Christ?

In any event this is an unspeakably important discussion. I firmly believe it lies at the basis of successful Christian work during the twentieth century. Present methods have grown up out of false conceptions of important, central truths. Mischievous errors have been playing the mischief. Let us see what we can discover.

For years past it has been a fond hope of the author to prepare a small treatise upon the subject, "Our privilege to come to Christ in behalf of others, especially those whom we cannot persuade to come for themselves," the discussion being founded upon the lesson from the miracles. This chapter will contain a few

points briefly presented from the above contemplated discussion.

1. Out of nearly forty specific cases of healing recorded in the four Gospels, *only six came for themselves*, and were healed because of their own individual faith. Such were blind Bartimeus, the leper, the woman with the issue of blood, etc.

2. About *twenty cases were brought to Christ by others*, and were healed, not primarily because of their own faith or their own asking, but because of the faith and the asking of the persons who brought them. To the Syro-Phœnician mother Jesus said: "O woman, great is *thy* faith, be it unto thee even as thou wilt." And her daughter was healed in that very hour. To the nobleman from Capernaum, who came in behalf of his son, Jesus said: "Except ye see signs and wonders ye will not believe." To the father of the boy with the dumb spirit he said: "If thou canst believe, all things are possible to him that believeth." And while it seems evident that the man sick of the palsy had the faith needed to secure his own healing, yet as if on purpose to emphasize Christ's interest in the ministry of others the record says: "And Jesus seeing *their* faith said unto the sick of the palsy," not the sick man's faith, but the faith of the four men who at so much pains and effort let him down before Jesus through the roof of the house.

3. These twelve cases that were brought by others were *hard cases*—persons who could not or would not come for themselves. They were persons already dead, who could not come for themselves, or possessed with demons and would not come for themselves, or they had the palsy, or were so crippled, or were so low with disease that they were physically unable to come for themselves.

4. These hard cases were apparently not only just as *easily* cured, but just as *willingly* cured as the six persons who appealed to Jesus in their own behalf. That is, whether it was the individual's own faith or the faith of another did not seem to affect the result, if it was real genuine faith. Those who came in behalf of others were as certain of a hearing, and as uniformly successful, as those who came in their own behalf.

Now, as I read the word, the object of Jesus' life here was to reveal God the Father through the person of his Son. The object of the miracles was to bear witness not only to his power but especially to his great love, his tender sympathy for our race. And as the greater includes the less, we reach the conclusion that all that he was willing to do for the body while he was here in the flesh he is now far more willing to do for the soul. In fact we cannot conceive him refusing for the spiritual nature what he so readily did for the physical. Do we not all believe and teach without hesitation that Jesus is able and willing to save every one who comes to him and asks for himself with faith? We point the sinner whose spiritual eyes are blinded to blind Bartimeus. To the one who finds himself full of the leprosy of sin, we preach the gospel of

healing with the poor leper as our text. These spiritual lessons from the physical miracles in our Lord's ministry have been drawn by all the leading preachers and teachers of New Testament theology from the apostles' day until the present, so far as I am aware.

But if we are justified in saying to the anxious sinner, "Jesus while here on earth never turned one away who came for himself with believing faith, and therefore will not, cannot turn you away," shall we not say with the same assurance to the earnest Christian who becomes anxious for a lost soul:

Jesus is the same yesterday, today, and forever; and as he never turned one away who came to him in behalf of a friend or a neighbor who was sick or crippled or palsied or possessed with demons or was dead, so he will not, cannot turn you away, if you with the same confidence and faith come to him in behalf of one whose soul is palsied or possessed with demons or is dead.

I have taken this position for years past, and taught it in public and private.

The twenty-six cases above noted from the four Gospels we suppose were selected for record simply as specimens of the hundreds and thousands of miracles performed by our Lord during his three and a half years of public ministry. And these are recorded to teach us all the lessons we need as to Jesus' sympathy and love and the conditions and the acceptable methods of approaching him either for ourselves or for others.

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CLEVELAND, O.

Some Unorthodox Conclusions

C. W. M'CORD, FIRST PRESBYTERIAN CHURCH,
MARSHALLTOWN, IA.

[In presenting articles of this kind from time to time, we do not want our readers, all preachers, to think we are pessimistic or critical. These conditions discussed in denominational papers of general circulation breed greater discontent. Here, we may consider and profit by them. Ed.]

Statistics can only carry full weight when local conditions are fully understood. The following figures and estimates were taken in a community of a kind and character common in the United States. Our city has a population of something like fifteen thousand people. It is quite a manufacturing center. It is the shop center of the Iowa Central Railroad Company. Within its limits it has nineteen religious denominations at work, yet only twenty-five per cent of the city's population is connected with the churches of these various denominations. The people as a class are intelligent, well read, and of a high grade of intellectuality, as is evidenced by the city schools and literary club work.

The writer, the pastor of one of the largest churches of the city, having had in his possession for some time a number of pet theories as to the why and the wherefore of things religious in the community, set out to verify them through personal investigation. He did it in this way: he prepared a list of five questions and sent a copy of these questions to each one hundred and fifteen men, working, business, and professional men. The majority of these men, perhaps ninety per cent, were not in any way connected with the religious work of the city. Of the number appealed to, ninety responded, and not in a single case was an answer marked by flippancy or carelessness.

The first of the five questions was as follows: "Do you consider the churches of our city a necessity?" The answers were of the same general tenor: of the ninety received, only one answered in any way but an unqualifiedly affirmative one; he said, "Undoubtedly yes. From results attained, no!"

The second question brought out a great variety of answers and ideas. It was worded thus: "In your opinion are the churches meeting this necessity?"

Of the entire number answering the question, but one answered unqualifiedly in the affirmative. The great majority answered the question in a flat negative. Some of the answers might be of interest:

"The church is proceeding from a wrong basis, and the world is judging it from that standpoint. People outside the church judge it by its weakest members. Its better members are prone to look upon themselves as examples rather than human beings with human tendencies."

"The churches are meeting the necessity in a very limited capacity. Being organized to

always receive material aid and have to grant it, places the church outside being appealed to. Thus it fails to encourage the laity or ever get the good will of the community."

"The church is not meeting the necessity. The membership is not aware of their tremendous lassitude or languor, and of their individual responsibility."

"The church is meeting this necessity in a measure. But the church, represented as it is by human beings, reflects human ideas, and we all differ. Hence, so many denominations and so many non-members."

A still greater variety of answers was received from the third question: "Why, in your opinion, are there so many ~~unconnected~~ people in our city?" Candor on the part of the writer compels him to say that a considerable amount of humble pie was consumed while reading the responses to this third query. The following may be taken as a fair sample:

"Social inequality among members; no fear for the future; no apparent difference between the church and the world!"

"Because it appeals to the soul and not the physical needs of man. The church must be able to meet the needs of both before it can assume any specially honored position in the minds of the masses. Because it is too cowardly to openly attack the causes of man's degradation other than by smooth and meaningless phrases, the church is as harmless as a dove but not as wise as a serpent."

"Because the churches are not made a home for the working people. Few of your church members can speak to a working man during the week unless they are passing a subscription paper."

"Because there are too many incompetent preachers that do not mix with the people and meet them on their own grounds."

"The shifting of the parental guardianship of the child to the street and the observance of the Sabbath."

"Because they are not interested in the average sermon, and the preachers and church people do not meet and mingle in their own homes as they would for anything else that was of vital importance to them."

"The lack of Gospel preaching."

Question Number Four brought forth a variation, that, to the writer at least was invaluable: the question ran, "What should be the burden of the sermons of today?" As in the case of the previous question, so here, the answers varied greatly. But differing as they do, they show an underlying trend of thought that should be known and recognized by every minister of the gospel.

"The burden of the modern sermon should be that the Almighty does not expect to make a saint out of a sinner in the twinkling of an eye; that one attains the best in life by the working out through different processes, justified according to each one's individuality."

"Not the fear of punishment in the hereafter."

er, but that the Godly way of living is the sane, sensible and best way of living from every moral, mental, and physical viewpoint. In other words, the life here is the thing."

"Jesus Christ, and him crucified, and our responsibility to God."

"Common sense: Christianity has not changed a great deal during the past two thousand odd years: theology and men's ideas of religion have undergone some needed changes."

"The philosophy of life from a spiritual and religious standpoint, not losing sight of the prevailing thought of the day along relevant lines. Dogma, doctrine, theology, and denominationalism should be avoided."

"Brotherly love and friendship, and that for a man that works six days in the week it is no great sin if he attends church on Sunday morning, to enjoy a little worldly pleasure in the afternoon."

"Just the same as twenty centuries ago. Sin, grief and despair are constant quantities. Man's spiritual needs are always the same. The Gospel is the road to help."

"In the reading of a story, if the hero or heroine has a strong personality, and the reader becomes strongly interested in that character, it will have more or less influence over him. In the Gospel Story, Jesus Christ is the great personality. He should be presented so as to be attractive. Not too much mystery, not too much theology, but a real live man, who lived and loved and sacrificed for the sake of humanity."

The fifth and last question had three subdivisions. The first of the sub-divisions read: "Do you think a man naturally religious?" Considered as a whole the general answer was decidedly contrary to the conceptions of ancient theology, for the answers came decidedly in the affirmative. Some of the answers follow:

"A man is naturally religious and is approachable on religious matters providing one does not always propose praying as the first and all the time means of salvation."

"Yes: every instinct calls for a higher and a better life."

"History teaches us that primitive man always worshiped some Deity."

"Nearly all men are religiously inclined at some time in life: this is manifested to a great degree by the number of converts in revivals but the churches fail to hold them!"

"Every thinking man realizes that he is responsible to some higher power: his conscience tells him so."

"The doctrine of 'children of the devil' has been exploded."

Only three answered this section of the fifth question in the negative. The second section of the question was answered in the affirmative: "Is a man approachable on religious questions?" The only qualifying feature was tact on the part of the one questioning.

The third and last subdivision of the question elicited most interesting answers. "Is a Christian life practical?"

"Intensely so!"

"Financially, no!"

"Certainly: but good judgment must enter

into what to do and what not to do to get the best results under existing conditions."

"There are very few real Christians who make a success financially."

"No! No man can or does lead a purely Christian life in every way and successfully meet conditions as they exist in the business world. A man must take his choice between being a Christian and a successful business man. He can't be both. Many a man thinks that he is but he is not."

"As the Christian life is the only true life, it is the only practical one."

"Yes: spiritually, commercially, socially."

Those claiming that the Christian life is not practical were in the decided minority.

DRINK THE ENEMY OF LABOR.

Some will say the drink traffic gives employment to labor and creates a demand for material. Professor Barker says: "The liquor traffic purchases less material, employs fewer men and pays a lower rate of wages than any industry with which it may be equitably compared. It ranks lowest in the aggregate number of wage earners in a list of fifty-five industries. It pays only 8 per cent for labor, while the general manufacturer pays 20 per cent for labor." The United States department of labor found upon inquiry that 72 per cent of agriculturists, 79 per cent of manufacturers, 80 per cent of tradesmen and 90 per cent of railroad officials discriminate against men who drink.

WAS IT WELL TO BE A TEETOTALER?

A group of clergymen were discussing the subject as to whether it was ever right for ministers to drink wine. One said, "I am never asked to take a glass of wine without recalling an incident in my early ministry when I came very near yielding with, as I found out later, fatal results. When I left the seminary, I determined to be, not a temperance man, but a total abstainer. I had been at my first charge only a few months when I was invited to celebrate the eightieth birthday of one of my most honored parishioners. As the champagne was passed around the table, the thought came to me, 'Surely, this is one place that I should break my resolution. Will it not look very churlish to refuse to drink the health of this noble woman?' But before the butler reached my plate, I determined to adhere to my usual custom, and simply turned down my glass. Imagine my joy, a few hours later, when one of the ladies told me that her son, just about entering college, had told her that day: 'I haven't quite made up my mind about signing the pledge before I leave for Yale. I am just going to let it depend on what Mr. Brown does tonight. If such a good man as he takes it, there can be no harm in it.'" After a pause, the clergyman added: "Friends, do you wonder that I never touch it?"—J. M. B.

President Lincoln said once: "I believe I have the popular reputation of being a story-teller, but I do not deserve the name in its general sense, for it is not the story itself, but its purpose, or effect, that interests me. I often avoid a long and useless discussion by others or a laborious explanation on my own part by a short story that illustrates my point of view. So, too, the sharpness of a refusal or the edge of a rebuke may be blunted by an appropriate story, so as to save wounded feeling and yet serve the purpose. No, I am not simply a story-teller, but story-telling as an emollient saves me much friction and distress."

THE EXPOSITOR AND CURRENT ANECDOTES ANNOUNCEMENT.

1908-'09

Vol. X.

In response to our inquiry we found that "The Expositor" was giving satisfaction to the majority of our readers. A number of excellent suggestions were made and we will provide room for carrying out these new ideas.

Our general aim will be the coming year to provide material which will enable the preacher to become a teacher, and to enable him to gather the ripening grain of the Sunday School into the church.

In our Methods Department there will be a financial plan in each issue. One of these will surely meet the needs of your church.

Our symposiums this year will be "How to make the Sunday School feed the church," "Church Finances" and the "Prayer Meeting." These symposiums are like the calling of great conferences of 10,000 preachers, and giving you the knowledge of those who have succeeded in solving the problems mentioned. No preacher can afford to miss a single issue. One said recently: "I decided to discontinue but got an excellent idea for rally day from the September." In one issue he got the worth of his year's subscription.

The special features we present will alone be worth the subscription price in case you are not interested in any of our regular departments.

HOMILETIC DEPARTMENT.

The publication of nearly 100 of the "Best of Recent Sermons," selected by G. B. F. Hallock, D. D., has proven so valuable to our readers, inspiring and keeping them in touch with the thoughts of the leading pulpit preachers that it will be continued. If we did nothing more we would still have a strong claim upon the preachers' interest. Bishop Oldham says: "Nine-tenths of preaching consists in two things—knowing the truth and knowing the people." We believe this department contributes to this knowledge. In addition to this a page of outlines will be included. These may be used as a basis for your own outline for a sermon, or for a prayer meeting talk.

ILLUSTRATIVE DEPARTMENT.

Our statement that "A sermon without illustration was like a house without windows" was added to by Herrick Johnson who quizzically suggested that a house without windows was useless, except an ice house. He says: "Incidents, anecdotes, word-scenes are better than arguments. Logic cudgels; parables exhibit." Edward Everett Hale, in advocating illustrative preaching, expresses a decided preference for illustrations drawn from history. Negotiations are now being made for an unusually fine series of illustrations on classified subjects.

Others of equal ability in their fields will contribute: Paul Gilbert, Ernest H. MacEwen, E. L. Rand, A. J. Archibald, Thomas H. Warner and others will contribute to this department.

It is only necessary to say that "The Expositor and Current Anecdotes" furnishes more illustrations for high-grade addresses than all other sources combined.

REVIVAL OR SPECIAL SERVICE PREPARATION.

In keeping with the special articles last year by Dr. Goodell, we will have some articles which will show that the preachers cannot hope to save this generation single-

handed. The importance of enlisting the work of the members in presenting this matter will be shown and also made practical.

METHODS OF CHURCH WORK.

We announce a new editor for this work. We were compelled to let Mr. Gregg, who has had this department for several years, go back to his Reform Bureau work. He helped materially in putting through Gov. Hughes' racing reform bill—practical Christianity.

The new editor, E. A. King, has been contributing to "The Expositor" for several years, and has made a success in country church, city church, and Y. M. C. A. work. He is now pastor of a church in Sandusky, O., a town of about 20,000, and is carrying gymnasium work for boys and girls.

Each issue will carry a plan for raising money—either for the entire church budget or for \$100 to \$300 for special purposes or debts. A study of this department will result in adding hundreds of dollars to your church treasury.

This department makes "The Expositor" the preacher's trade paper. Imagine a business man who does not read the trade paper in his line.

HOMILETIC AND ECCLESIASTICAL YEAR.

T. Harwood Pattison, D. D., commended the Homiletic Year as a means of furnishing the preacher timely themes for pulpit treatment. To this is added The Ecclesiastical Year. This department will keep a preacher abreast of the times on pulpit themes.

SUNDAY SCHOOL DEPARTMENT—SEPARATE.

We were convinced some time since that pastors were criminally negligent of their Sunday School. The Sunday School produces 90 per cent of the church members. Even at that the percentage of Sunday School scholars that drift away from school and never get into church is appalling. There is a hole in the bridge between the ordinary church and the Sunday School. Repair it. We would have liked to have added a department to "The Expositor," but we are giving all the law will allow for the price, \$1.50, and so we purchased "The World Evangel" to work in the Sunday School, as "The Expositor" works in the church. The subscription price is 75c, but we make a combination offer of that and "The Expositor" for \$2.00. As a storehouse of Scripture exposition and comment it is worth twice the price to any pastor, and for keeping him in touch with Sunday School methods and teacher-training, the Home Department, etc., it is priceless.

GIST OF BOOKS AND PERIODICALS.

We give you all that is worth reading of from three to five books each year, and it would require all your time to read the periodicals that we read and give you from them all that is of interest or value to you. The amount of material we discard each month would make a better preacher's magazine than some that we know.

The efforts of four editors and twenty or more special contributors are put forth to make a practical preacher's magazine, that will be of service to you in

Your Daily Pastoral Work;
Your Sermon Preparation;
Your own Religious Life.

Do you join our company, a company that shares in its successes and points out its failures?

Sincerely,

F. M. BARTON.

THE ECCLESIASTICAL YEAR—NOVEMBER

Thanksgiving Day

G. B. F. HALLOCK, D. D.

Temperance Sunday

In one of the scenes described in "Uncle Tom's Cabin," where the troubled hearts of the humble slaves are bemoaning their harassed condition, Uncle Tom rouses them with the exhortation, "Think on the mercies, children—think on the mercies." This lowly black man was a Christian philosopher. His wise suggestion may prove of value not only to the individual, helping him to count his blessings, but to all who are apt to contemplate the difficulties of service and the discouragements in reform. Uncle Tom's cheery words are the echo of the great apostle: "In everything give thanks." Most applicable are they to the American people as the history of the past year is reviewed. Brother pastors call your people together and the people of your communities on Thanksgiving Day and preach an earnest sermon pointing all to a recognition of God and to gratitude for his mercies.

TEXTS AND THEMES.

God Forbids Pessimism: "Finally, brethren, whatsoever things are true . . . think on these things." Phil. 4:8.

Thanksgiving For Temporal Blessings. Psa. 107: 31, 35-38.

Thanksgiving For Personal Blessings. Psa. 116: 12-14.

Thanksgiving For National Blessings. 2 Sam. 7: 24.

Thanksgiving For Spiritual Blessings. Eph. 1: 3.

The Sin of Unthankfulness: "Neither were thankful." Rom. 1: 21.

The Grace of Gratitude: "Praise is comely." Psa. 33: 1-22.

The Goodness of God: "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Psa. 107: 8.

Nature's Thanksgiving: "Let the heaven and the earth praise him, the seas and everything that moveth therein." Psa. 69: 34.

A THANKFUL BOX.

A writer in "The Brown Book" reports the following conversation, which embodies an idea which will be new to some, at least, of our readers, and it is worth adopting by all. "Thank fortune, we are home safe and sound. Ten cents for my thankful box." So said a friend with whom we had crossed the Brooklyn Bridge during the rush hours, with the usual trying experiences.

"Thankful box!" we exclaimed; "what is that?"

"Have you never heard of a thankful box?" our friend asked in surprise.

"I have a little box," she explained. "When ever I escape accident, recover from an illness, or have a happy time; in fact, when anything occurs for which I am especially grateful, I put some money in my box, much or little, in proportion to my gratitude and as I can spare—sometimes only a few cents.

"When the box is full—and you would be surprised to see how rapidly it fills, if you are conscientious—I give the contents to some worthy object, a favorite charity, a mission, church, or a poor family. There are lots of uses to which one can apply the money, to help others."

LET STRONG HEARTS SING.

If stony Egyptian Memnon made music when the first rays of the light kindled on his flinty brow, a living Christian heart should not be mute when God causes the outgoings of his mornings to rejoice.—T. L. Cuyler, D. D.

INCENTIVES TO PRAISE.

Psa. 103: 1-22.

David did not sit down to make a catalogue of the incentives to prayer, but some are found in this psalm which are good still.

1. Memory—"Forget not all his benefits," would be a good sermon to the soul which is inclined to overlook what the Lord has done. Take the gardener, who makes his living in trucking. What should he remember as divine benefits? Of course he plows, and sows, and cultivates, and gathers. But God gave him a place to sow, rain and sunshine to cause growth, timber and minerals to make implements, physical strength to do all the necessary work, and put the germ of life in the seed. It will do him good to remember a few of these benefits. Every other man can find an equal number of reasons for which to praise God.

2. Restoration.—The sick man can do little. Many a one who has been healed has continuous and strong love for the one instrumental in his recovery. God gives health to the sick soul. Why should not praise be rendered? It is comely for the upright. The divine rebuke was administered concerning the nine who were cleansed and failed to give praise. Do we belong to the nine, or are we represented by the one who came back to Jesus to express thanks, and there receive a greater blessing than before?

3. Redemption.—A young man ventured beyond his depth while bathing. Another rescued him from death. So far as the first was concerned, he was lost; his life was gone, and belonged to the grave. But the second, by his efforts, brought it back to the world and to happiness. Ever since that time there has been a gratitude and a love for the rescuer that time cannot destroy. Jesus Christ has redeemed us from death. What is the fitting attitude toward him? Not only are we redeemed from destruction, but on our lives rests a crown of loving-kindness and mercy like the jewels which sparkle upon the head of a king. Are we paying the debt of praise we owe?

4. Satisfaction.—It is not sufficient for one to have enough to eat. The quality and taste of food are as important as the quantity. If one's body demands bread and meat, it will not suffice to fill it with water and skim milk. Such do not replenish strength. David's God satisfied with good things, and renewed the vigor and ability of youth. It is not a mockery of the soul to say to it in the words of the wise man, "Eat, O friends; drink, yea, drink abundantly, O beloved." There is a satisfaction in God.

5. Patience.—Probably, in view of our shortcomings, this trait of God's character should cause more thanksgiving than several others. God is merciful; and we may praise him for it. David said he is "slow to anger;" but the slowness does not make his anger

any the less certain. It will come if we are determined in our impotence. The one who tries to live for God will make too many mistakes; but God graciously meets him more than half way in order to set him right. Pity the man who sins willfully against the love which bought him and sought him!

6. Deliverance.—The Christian's sins are removed from him as far as the east is from the west. That which is on the opposite side of the earth is out of sight and out of hearing. It can no longer burden, for the law of gravitation prevents. David's words were figurative; but they mean more than plain terms. We will never be bothered by sins that have been carried so far away. Freedom from them allows the government of one's life to rest upon the shoulders of Jesus Christ—where it belongs.

7. Sympathy.—A son was in prison charged with a terrible crime. His white-haired father visited him day after day, weeping with him, comforting him, pleading with him. The anguish exceeded the suffering of the son. Their lives went out together, on account of the father's pity. "Like as a father pitieth," so God pities. He gave his Son, not to the penitent, remember, "Like as a father pitieth," look up, take hope, and sing the song of redemption.—Religious Telescope.

"I THANK YOU."

Unthankfulness is one of the sins concerning which the Word definitely warns the Christian. How subtle and insidious is this very thing, encroaching upon the spiritual life of multitudes of God's dear children. We have already been blessed beyond our deserts. How can we have the audacity to ask other favors if we have not a sense of profound demerit and a most hearty appreciation of God's unbounded goodness to us?

"I thank you," to our kind Heavenly Father is very distinctly in order. We remember when a little lad received a nice letter and a shining dime as a birthday token from his grandmother. He aspired to make the proper acknowledgment. With much labor he wrote the sincere words:

"Dear Grandma:—I thank you very much for the dime; please send me another."

A model prayer! Loving ascription, hearty appreciation, definite supplication, all are here. What audacity to seek other favors if the "Thank you" finds no place in our communication to the throne of grace. "Bless the Lord, O my soul, and forget not all his benefits."

GET THE "THANK YOU" SPIRIT.

It is said that in Africa there is a fruit called the "taste berry," because it changes a person's taste so that everything eaten tastes sweet and pleasant. Sour fruit, even if eaten several hours after the "taste berry," becomes sweet and delicious. Gratitude is the "taste berry" of Christianity, and when our hearts are filled with gratitude, nothing that God sends us seems unpleasant to us. Sorrowing heart, sweeten your grief with gratitude. Burdened soul, lighten your burden by singing God's praises. Disappointed one, make your disappointment his appointment by a thankful spirit. Lonely one, dispel your loneliness by making others grateful. Sick one, grow strong in soul thanking God that he loves you enough to chasten you.

Keep the "taste berry" of gratitude in your hearts dear afflicted ones, and will do for you what the "taste berry" of Africa does for the African.

O that the grumbler, the pessimist, the chronic complainer might acquire the "thank you habit." The "thank you" spirit ~~will~~ girdle the globe and ascend toward heaven. Each would be brighter and heaven would bend with its burden of blessings to enrich grateful hearts.

REMEMBER THE BLESSINGS.

Once when General Beaver was addressing a large audience, he flourished his crutch in the air and, with unmatchable eloquence, declared, "I won that crutch at Chancellorsville." "My hay crop is a failure," moaned a farmer to his neighbor. "But how about the potatoes?" asked the neighbor. "They are all right." "And your corn?" "An excellent yield." "And your oats?" "A fine crop." Then the neighbor said, "Why don't you mention your successes first, and put that one failure in a parenthesis at the end?" General Beaver counted it an honor to leave a leg at Chancellorsville. The farmer raised four crops of produce and moaned because one was a failure. We can flourish our crutches or moan over them. We can moan over one poor crop or rejoice over three good ones. Which are we doing?

NOR IN NOVEMBER.

Dr. McCook, in one of his books, relates an instructive incident of an infidel farmer in Illinois, where he began his ministry. The farmer sent to the editor of a weekly newspaper a letter to the following effect:

"Sir:—I have been trying an experiment. I have a field of Indian corn, which I plowed on Sunday. I planted it on Sunday. I did all the cultivating it received on Sunday. I gathered the crop on Sunday, and on Sunday hauled it to my barn and I find I have more corn per acre than has been gathered by any of my neighbors during this October."

What a triumphant sneer lay behind those words of the sceptic! But one thinks the light faded from his eyes as he read the sentence which the editor—who, though not a religious man, nevertheless had a sense of the fitness of things—appended to his letter:

"N. B.—God does not always settle his accounts in October!"

Nor in November. Let not a wicked man boast of his successes. Even in spite of his wickedness his blessings are God's gifts.

OUR BLESSINGS.

Passing along the street we saw a blind man at a crossing. He was evidently distressed by the rush of cars and carriages. A lady with a little boy piloted him. As she left him she said, "I'm glad I am not blind." "So am I," said the boy. "I will tell God so tonight when we say our prayers."

Why not? The remark started a train of reflections. We are certainly glad that we have our eyes. We know that they, like every other good thing, are a gift of God. Why not thank him for them? It is easy to lump our mercies and thank him for all his goodness, but it is also good to remember special mercies and render special acknowledgment.

The blind man was scarcely out of sight before we came upon another unfortunate, a man without legs. He was sitting upon the sidewalk, selling trinkets. When he moved about he put pads on his hands, and raised himself enough to swing forward a few inches at a time. We gave him ten cents for a collar button, and thanked God that we had legs and feet.

Going on to luncheon we sat at the table with a man who carried an ear trumpet, and could hear very little, even with it. We thanked God that we have ears and good nerves and ear-drums in them.

On the way back to the office we began to catalogue other mercies and estimate their value. First, there is good digestion. It is said that a certain millionaire would give a million dollars for a good stomach. Then there are hands. We saw lately a newspaper report that a man somewhere in the East got judgment for ten thousand dollars for his hands, cut off in an accident. Most people, if brought to the choice, would prefer their hands to twice the money. Then there are the nerves and the brain, and lungs and heart. Then there is the air and light, and food adapted to our organs. These are God's gifts, and all or any of them might be subject of special thanksgiving.

The attempt to catalogue blessings, however, shows a reason for lumping them in one general expression of praise. They are "more than can be numbered." When one thinks of them, each seems so great that he can never give thanks enough for it alone. Moreover, earthly blessings, great as they are, are nothing to the one unspeakable gift of Christ as our Saviour.—Herald and Presbyter.

THANKSGIVING RESOLUTIONS.

Make three resolutions: First, resolve to do—the seraphic rather than the stormy thing; do the thoughtful thing, and cause a thankful response; it will affect the air outside you, and change the tone and temper of your mind. Second, resolve to say thankful words. However you feel, you are not obliged to talk. It is seldom your duty to say, "What disagreeable weather!" "What a poor breakfast!" "What a homely person!" "What a headache I have!" There is always an appreciative word that can be uttered. As a rule, we can say what we choose; why not choose what we say by the rule of love? Third, resolve to look for causes for thankfulness. "Seek, and ye shall find," is a principle as well as a promise. Look for trouble, for sin, shame, ash-heaps, broken dishes, you will find them. Look for goodness, good people, good apples, you will find them. Look for God's goodness today; only so will you come to see life in its fullness.—Maltbie D. Babcock.

GETTING THE HABIT OF THANKSGIVING.

There is a beautiful legend of a golden organ in an ancient monastery. Once the monastery was besieged by robbers who desired to carry off its treasures. The monks took the organ to the river which flowed close by and sank it in the deep water in order to keep it from the hands of the robbers. And the legend is that, though buried thus in the river, the organ still continued to give forth sweet enchanting music, which was heard by those who came near.

Every Christian life should be like this golden organ. Nothing should ever silence

its music. Even when the floods of sorrow flow over it, it should still continue to rejoice and sing.

One of the secrets of such a life is found in the cultivation of the habit of thankfulness. Nothing less than this will do. Most people have brief hours in which their hearts are filled with grateful feelings, and when all the world seems beautiful to them. But these sunny times soon pass, and then for days they give themselves over to discontent and complaining. Anybody can sing when walking amid the flowers and in sunny ways; the test of life comes when the garden path becomes a bit of desert road. We are not fully ready for living until we have strength enough to carry us through the hardest places and the deepest gloom.

Thanksgiving Day is not intended to gather into itself a whole year's thanks. By being full of gratitude for the one day we cannot make up for three hundred and sixty-four days of ingratitude. Every day should be a thanksgiving day.—Rev. J. R. Miller, D. D.

GRATITUDE FOR DELIVERANCE.

Perhaps you have been delivered from some great temptation or sorrow during the past year. Thank God, then, for the deliverance.

Every year there is what is called a lion sermon preached in the Church of St. Catherine, in Leadenhall street, London. There is a legend that a former Lord Mayor of London was traveling in a foreign kingdom two hundred years ago and became separated from his party about the sixteenth of October. As he was walking along a lion sprang out into the road before him. He was helpless and so he fell down on his knees and cried, "O Thou Lord God of Daniel, deliver me from the lion." The lion turned and hid him away to the forest. The mayor afterwards left an endowment so it was provided that on the sixteenth of October every year a sermon should be preached commemorating his deliverance. Have we not in the past year met lions of temptation, or grief, and has not God delivered us?

It may be that he has not delivered us from them, but in them. A ship was coming into port when a dangerous storm arose. The captain asked the pilot what ought to be done, and the pilot replied, "Captain, it is either death or deep water." So the ship was turned around and delivered in the storm rather than from it.—Rev. A. C. Dixon.

THANKSGIVING.

For morning and the hopes of day;
For hours to work and hours to play;
For courage and contentment here;
For trust to strengthen; joy to cheer;
We praise thee, Lord!

For evening and the duties done;
For every strife of conscience won;
For hours to dream and hours to rest;
For all thy love made manifest,
We bless thee, Lord.

For home and those who love us there;
For friends and kindred everywhere;
For life and for the life to be,
Eternal fellowship with thee,
We thank thee, Lord.

—Frank Dempster Sherman.

Temperance Sunday

The World's Temperance Sunday is observed the fourth Sunday in November. Never has there been more reason for temperance workers to shout in recognition of God's blessings on their efforts. The complete triumph is coming. Begin to sing the victory song now.

TEXTS AND THEMES.

Battles Lost by Drunkenness. 1 Kings 20: 16-21.

Temperance and Power. Hosea 4: 11.

Temperance and Honor. Prov. 31: 4, 5.

Temperance and Wisdom. Prov. 20: 1.

Drunkenness Punished. Deut. 21: 18-21.

Drink and Ruin. Joel 1: 1-7.

"Of the Day, Sober." 1 Thess. 5: 1-8.

The Saloonkeeper's Cure: Hab. 2: 9. A curse rests on wealth wrung from the poor by oppression and fraud. But it would be hard to imagine a fouler blot than that which defiles gain won with the utmost selfishness by taking a man's money and life, of body and of soul in return for drink.

Drink a Deceiver: Hab. 2: 5. In every way drink is a deceiver. The man thinks to gain strength by it, and it saps his powers. He thinks to gratify his desires, and they are only enlarged. He fancies it is his friend; he becomes its slave. He expects it to cheer him, and it brings him woe for both worlds.

Building Towns With Blood: Hab. 2: 12. "We need the revenue," is the favorite plea for legalizing the sale of liquor. So in the twentieth century, as well as before Christ's time, there are the folly and the sin of trying to build towns with blood and to establish cities by iniquity.

THE LIQUORITES' BOSH ARGUMENT ANSWERED.

The liquorites raise a great hue and cry against men for seeking to petition or vote saloons out of the city residence districts. They protest that it is an assault upon personal liberty and business privileges. They say, "You have no right to try to dictate what a man shall eat or drink."

This kind of bosh was well answered some time ago by Hon. Wm. K. Berry, State Treasurer of Pennsylvania, in a local option address. He said: "I am not talking about the right of an individual to drink liquor. I have nothing at all to do with that. He may drink what he wants to. If he wants to, he can eat monkey veal; but I will set my seal to it that he shall not sell it or buy it in public where it can be imposed upon the innocent and helpless. If he wants to wallow in a pig-sty, let him wallow; but I shall insist upon it that he shall not maintain a pig-sty in my front yard! (Responses of 'Amen' and applause.) I will see to that! It is not a question of private appetites or dispositions, or anything of the sort. It is a public proposition that we have to do with, and you're the people up to whom it is put to say whether or not it shall be done."

The Supreme Court of the United States has decided that, legally, the saloon has no right to exist, and that the people have the right to vote it out and petition it out of existence in accord with the provisions of law whenever they see fit to do so.

THE BIBLE AGAINST DRINK.

The attitude of the Bible toward temperance is bold and consistent and unmistakable. It is constantly misrepresented by interested persons, who argue in the cause of their own passions rather than of the truth, and twist the pure and beautiful Cana miracle and Paul's medical prescription for Timothy into a permission for the tipping home and the unspeakable horrors of the saloon. Christians and the churches have read their Bibles to better purpose, and everywhere the determined war against strong drink is waged by the most earnest believers in the Bible.

If the Bible teaches anything, if Christ has any message for the world, that teaching and message show us that our bodies are intended for the indwelling of God, and that they must be made in all parts and in all ways entirely pure and strong. All our faculties must be submitted perfectly to the control of the Holy Spirit. How do those sin against him, then, that submit their faculties to the control of a poison?—A. R. W.

FEEL LOUD.

"I will seek it yet again." Here lies the supreme mystery. "They seek it yet again," whether they want to or not. They think they will not, but they do. They declare they need not, but they must! Shall the tack say to the magnet, "I refuse to go!" It is a question of chemical affinity, after a certain stage of brain deterioration. It becomes a mere matter of appetency. Men rush after alcohol as the substances in a laboratory rush together to combine. Yes, you will seek it yet again and again and again until finally no obstacle can prevent you. You will find it, if you have to trample over the dead bodies of your loved ones. It is hard to restrain oneself while speaking on this theme. "Why don't you sing louder, Bobbie?" asked the Sunday School teacher of a little fellow who was inaudibly mumbling. "I want to be an angel." "I'm singin' as loud as I feel," he replied. But I feel a thousand times as loud as I speak.—Rev. C. F. Goss.

"HIT HIM IN THE SHOULDER."

A farmer at Akron, Mo., was attacked by his savage bull in a high fenced yard, and could not escape. A hired man came with a gun to shoot the beast. "Don't kill him," cried the farmer, thinking of the loss; "just hit him in the shoulder." The man fired as directed, only inflicting a wound that maddened the bull, and incited him to gore the farmer to death.

There is nothing gained by dealing tenderly with the devil. Saul spared Agag, and lost his kingdom. Many a man has spared his sins and lost his soul. When Elisha tells the king to smite, he must strike with all his might; and when a man enters into the work of God, it is his business to throw all his energies into the service, and wage an uncompromising warfare with every form of evil. Hitting in the shoulder does not answer; the blow must reach the heart. When men really put on the armor of God, and fight the good fight of faith, somebody is likely to get hurt.

This tender-heartedness which supports sin and winks at evil-doing, which hits the devil in the shoulder, and is tender of the feelings of hypocrites and evil-doers, only lays the foundation for trouble, and causes misery in

the end. Christian soldier, be steadfast and and faithful in your work.

Let there be no light shoulder taps in our fight against intemperance.

CURED BY DEATH.

"I have discovered a sure cure for the drink habit. After using it I shall never take another drop of liquor. It is the most simple remedy you ever heard of."

After uttering these words Otto Nindraler faced his wife in their home in Chicago, with a short rifle in his hands. Suddenly he pressed the muzzle of the weapon to his head, pulled the trigger, and fell back lifeless. Just before the fatal shot was fired the care-worn features of Mrs. Nindraler were wreathed in smiles over the happy thought that her husband had at last decided to leave liquor alone. The idea that he would seek death to break himself of the habit was never in her mind until she saw the flash of burning powder and heard the victim of liquor moan as he fell to the floor. Until this scene had been enacted she had not realized the seriousness of the situation.

Nindraler was 53 years old, and was employed as a teamster. He was addicted to the liquor habit. Mrs. Nindraler informed the police, and all her pleadings failed to persuade him to reform.

Recently he entered the kitchen of the home and addressed his wife with the declaration that he would never drink liquor again.

"I'm going to quit," he remarked. "That is the most sensible remark you have ever made," Mrs. Nindraler replied. "Try to leave liquor alone forever." "I'll do it," continued the husband. "I have a sure cure right here."

Nindraler left his wife and soon returned with the rifle clutched in both hands.

"Here is the remedy," he said, looking into the eyes of his wife.

With calmness and deliberation he aimed the weapon, and then, with a sudden jerk of his fingers, pulled the trigger. He died instantly.—Chicago Examiner.

A POLITE DISCHARGE.

J. R. Young, the new superintendent of the dead letter office, admires politeness. "It is possible," he said recently, "to be polite always. It is possible to be polite even when discharging a drunken coachman. I know that this is so, for I have seen the thing done. A friend of mine found himself obliged to get rid of his coachman for drunkenness. He summoned the man into his presence, and discharged him with this polite speech:

"I fear, Montgomery, that we must part. It has been impossible for me to avoid noticing that several times during the past month you have been—er—sober. Now I don't believe that any man can attend properly to drinking if he has driving to do, and, therefore, at the month's end you will be free to devote yourself exclusively to your chosen occupation."

AMERICA'S DRINK BILL.

Once a year, at least, the "American Grocer" commands a hearing wider than that afforded by its usual trade constituencies, and that is when it prepares, with much care, its annual estimate of the drink bill of the inhabitants of the United States. This drink bill includes what is spent for tea and coffee, as well as alcoholic stimulants. According to the "American Grocer's" figures for alcoholic drinks, coffee, tea and cocoa, the expense last year was close to \$1,549,000,000, a

gain in five years of more than 21 per cent, while the population of the country during the same period advanced less than one-third of that percentage. Contrasted with 1904, the figures for last year show an increase in the use of malt liquors and the milder stimulants, such as tea and coffee.

It is estimated that the per capita expenses for stimulating beverages last year in this country was \$18.63, or more than \$93 for each family of five persons. Of the items that go to make up the per capita cost, tea, coffee and cocoa contributed \$2.58, and alcoholic stimulants almost \$16. The per capita consumption of all alcoholic beverages is influenced by an increase in the amount of malt liquors consumed, though the per capita consumption of spirits was as high in 1883 as it is today.—New York Observer.

THE DRUNKARD'S PROGRESS: A DIRGE OF DRINK.

I.

An Enigma of the Ages.

Who hath woe?
Who hath sorrow?
Who hath contentions?
Who hath complaining?
Who hath wounds without cause?
Who hath redness of eyes?

II.

The Curt Answer of Wisdom.

They that tarry long at the wine;
They that go to seek out mixed wine.

III.

A Strict Moral Pointed.

Look not thou upon the wine
When it is red,
When it sparkleth in the cup,
When it goeth down smoothly:

IV.

The Bitter End.

At the last it biteth like a serpent,
And stingeth like an adder.
Thine eyes shall behold strange things,
And thy heart shall utter perverse things.
Yea, thou shalt be as he that lieth down in
the midst of the sea,
Or as he that lieth upon the top of a mast.

V.

The Drunkard's Last Waking Soliloquy.

They have stricken me,
And I was not hurt;
They have beaten me,
And I felt it not:
When shall I awake?
I will seek it yet again.
—World Evangel.

AT FIRST AND AT LAST.

Look not thou upon the wine when it is red, when it giveth its color to the cup, when it moveth itself aright, for at last it biteth like a serpent and stingeth like an adder." Notice the accuracy of that Bible statement—at last, not at first. At first perhaps a brilliant banquet hall, at first, perhaps a wedding feast, at first jeweled fingers, rustling silks, velvet carpets, lace curtains, masterpieces on the walls, wealth and luxury all about, at first. But at last, jewels gone from fingers, silks gone, pictures gone, velvet carpets gone, wealth gone, wife and mother and children cowering in the corner, father, husband, stumbling home, after a while gone to the potter's field—at last it biteth like a serpent and stingeth like an adder; not at first.—Governor Hoch, of Kansas.

BETWEEN THE BOY AND THE PANTHER

A writer in the "Interior" says that Dr. E. S. Chapman, the anti-saloon war-horse of

California, relates this incident, vouching for its literal truth: "I remember well a story which my father used to tell from his boyhood up in Maine. A certain settler in the North woods of Maine let his young son, who wanted to go hunting, take a gun and trudge off alone into the woods through the deep Maine snow. The lad was bidden to return within a short time, but when he did not come the troubled father started out to search for his boy. He had not followed the trail very far before, to his anguish, he saw the tracks of a panther mingling with the tracks of the lad. A murderous beast was following on his son's steps. Suddenly he noticed another trail crossing at right angles the trail he had been following. He knelt and examined it carefully. The tracks were those of his boy, but here were no panther tracks. The keen sense of the woodman read the story at once. The lad, confused and wandering, had circuiuted the adjacent hill, and recrossed his own path, but the panther, following behind, had not yet completed the circuit. The father's task was easy; he secreted himself near at hand, waited until the panther came, and shot it dead; then hurried to overtake his son." When he tells the story, Dr. Chapman makes this application: "We've got between the boy and the saloon now; let's shoot the saloon dead when it comes by on the trail."

THE BANNER OF THE BOYS.

If you license the saloon it will catch some of us—SUN.

The state that protects its birds ought also to protect its boys.

Vote for us.

THE DEVIL'S HAND IN THE FIRE WATER.

A missionary who was working among one of our Northwestern Indian tribes, after holding a service, attended a council which was being held. He spoke very plainly of the evils which intoxicating liquor—fire water—had brought to them. The head chief of the band sometimes indulged in fire-water, and being a cunning orator, he arose, and said: "You said today that the Great Spirit made the world, and all things in the world. If he did, he made the fire-water. Surely he will not be angry with his red children for drinking a little of what he made!"

The missionary answered: "My red brother is a wise chief; but wise men sometimes say foolish things. The Great Spirit did not make fire-water. If my brother can show me a brook of fire-water, I will drink of it with him. The Great Spirit made the corn and the wheat, and put into them that which makes a man strong. The devil showed the white man how to change the good food of God into what will make a man crazy."

All the members of the council shouted, "Ho! ho! ho!" And the chief was silenced. —Louis Albert Banks.

LABOR AND LIQUOR ARE ENEMIES.

One of the most encouraging signs of the times, to temperance men, is the very pronounced stand that is being taken by labor organizations, both in Great Britain and in this country. "A very interesting item in this connection," says the "Christian Guardian," "comes recently from Montreal. At a recent meeting of the Trades and Labor Council, a letter was read from Mr. Mee, president of the Montreal Bartenders' Association, asking permission for the members of that association to take part in the Labor Day parade. The request was quietly refused. The excuse given was that the ad-

mission of the bartenders to the Labor Day parade would have damaged the cause of the temperance movement. It was expressed that the liquor trade would probably have used the occasion to secure control of the same labor organization, and use it to further its own interests. This the labor party realizes would be suicidal. Labor and liquor are enemies, and can never be friends."

ANTI-SALOON LEAGUE CREED.

We believe in the supremacy of law.

We believe in the Divine authority of Civil Government.

We believe in the right laws and the righteous execution of law.

We believe in the nomination and election of the right kind of men.

We believe in the impeachment of officials who will not enforce the law.

We believe in such control of the Liquor Traffic as will reduce its evils to a minimum.

We believe in the freedom of the State from the political domination of the Liquor Traffic.

We believe in the ultimate redemption of the world from the power and dominion of strong drink. —St. Louis Christian Advocate.

THE TOTAL ABSTAINER AS A GOOD SAMARITAN.

And it came to pass as a certain man journeyed from the cradle to the grave he fell among saloon-keepers, who robbed him of his money, ruined his good name, destroyed his reason, and then kicked him out worse than dead.

A moderate drinker came that way, and when he saw him he said: "He is but a dog; they served him right. Let him die; he is a curse to his family."

And a license voter came that way, and when he saw him he said: "The brute! Put a ball and chain upon his leg and work him on the street."

And a fanatic teetotaler came that way, and when he saw him he had compassion on him, and raised him up, assisted him to his home, and ministered to his wants and the wants of his family; got him to sign the pledge and started him on his journey in comfort and happiness.

Who, think you, was the greater friend to humanity—the saloon-keeper, the moderate drinker, the license voter, or the fanatic teetotaler?—A. J. G.

WHAT THE BOYS DECIDED.

I was visiting in a home near the river when the boys of the household said: "Won't you come out and see our club-room?" So I went with them out into the twenty-by-thirty brick-paved court, which was used by six or eight families. (Some of the children preferred the street for a play-ground, but these lads tried to make the best of the premises.) Gleeefully they took me to a rough shed made of waste timbers they had picked up on the railway tracks. How proudly they looked at the work of their hands. A few newspaper pictures were on the walls; a game of checkers rested on a chair; a base-ball bat was in the corner. But the crowning feature was a placard which one of the boys had laboriously fashioned: No Smoking. No Chewing. No Canning Beer Here.

"We don't want none of that, 'cause we have seen enough of it, and what awful things come of smoking and swearing and canning beer,—especially the beer," the maker of the notice explained as he noted the direction of my gaze.—John T. Farla.

Unusual

DELAYED FOR ORTHODOXY.

A good story is told with reference to the publication of a certain Biblical dictionary. The editor is said to have given the article on the Deluge to what he considered a safe hand; but when the article was sent in, it was found to contain views which would certainly have shocked orthodox readers. It had in it too much of science and too little of theology.

What could be done? The volume had to be published forthwith. In this dilemma he put in his dictionary, "Deluge—See Flood."

This, at any rate, postponed the difficulty, and the article on the Flood was given out to a writer who it was thought could be trusted better.

But when this second article came in it was found to be worse than the first, and another postponement was necessary.

The new volume contained another reference: "Flood—See Noah"—the bewildered editor, trusting that by the time Noah was reached he would succeed in finding a man who would be able to mingle science and orthodoxy in due degrees.—Baptist Commonwealth.

NOT A SUNDAY SCHOOL EXCURSION.

While teaching a class in Sunday School recently the teacher asked: "What was Noah supposed to be doing when the animals were going into the ark?"

She received several answers. At last a little girl put up her hand.

"Well," she asked, "what do you say?"

"Taking the tickets, Miss," she said.—Tid Bits.

HIS FEEBLE REMARKS.

The "Independent" tells of the lay-leader of a prayer meeting in a Vermont town who wished a visitor to speak. At the proper time he asked, "Will not Mr. A—, of New York, favor us with a few remarks?" When the stranger sat down, the leader again spoke, "Will not Mr. A—, of New York, ask God's blessing on his feeble remarks?"

POLITE AND QUICK WIT.

A lady was entertaining at dinner the other day quite informally an old clergyman and a few relatives. The children were allowed to come in with the dessert. On rising from the table the latter stood aside to allow the white-haired priest to leave the room in advance. He, however, pushing the youngsters through the doorway, said, laughingly, "Angels first!" Glancing next at the hostess, as if inviting her to precede him, he was met by a wave of the hand from the latter, who said with great promptness, "Saints next!"—Troy Times.

A NEW APPLICATION.

Sunday School Teacher: "I read in the papers of some naughty boys who cut off a cat's tail. Can any of you tell me why it's wrong to do such a thing?"

Willy: "'Cause the Bible says, 'What God hath joined together let no man put asunder.'"—Brooklyn Life.

QUOTABLE POETRY.

A little bit of Patience,
Often makes the sunshine come,
And a little bit of Love
Makes a very happy home.
A little bit of Hope
Makes a rainy day look gay,
And a little bit of Charity
Makes glad a weary way!

THE EIGHTY MILLIONS.

(A Song of Thanksgiving.)

This day for thanks to God on high, borne
upward through the chilly air!
Here, underneath November's sky, the Eighty
Millions kneel in prayer.
For all we lose, for all we gain, for all we
scorn and all we prize,
Accept, O God, our humble, vain, but not un-
worthy, sacrifice!

The ancient order still endures: the strong
are strong, the weak are spent,
And still, as if the act were Yours, Wrong
sits enthroned, omnipotent;
One sins and thousands must atone; the thief
is in his high estate;—
Who asks for bread receives a stone, and
lips of love speak words of hate.

And yet we thank Thee, Lord, because
Of that immutable decree
Which shaped the universal laws
And whispered to man's soul: "Be Free!"—
Because Thou gavest him the will
To fight until his latest breath,
To suffer and to bear, until
Hope's smile enweaves the lips of Death.

So, for the power that wings our feet,
throughout the chaos and the night,
And for the heart that in defeat beats only
to renew the fight,
For the new chance to try again, the onward
flag, the steady ranks,
Accept, O God, our humble, vain, but not un-
worthy, meed of thanks.
—Saturday Evening Post.

FACE TO FACE.

I had walked life's pathway with an easy
trend,
Had followed where comfort and pleasure
led,
And then, it chanced in a quiet place
I met my Master face to face,
With station and rank and wealth for a goal
Much thought for the body, but none for
the soul,
I had entered to win in life's mad race
When I met my Master face to face,
I had built my castles and reared them high;
With their towers had pierced the blue of
the sky;
I had sworn to rule with an iron mace
When I met my Master face to face,
I met him and knew him and blushed to see
That his eyes full of sorrow were fixed on
me;
And I faltered and fell at his feet that day
While my castles melted and vanished
away.

Melted and vanished and in their place
I saw naught else but my Master's face;
And I cried aloud, "Oh, make me meet
To follow the marks of Thy tired feet"
My thought is now for the souls of men;
I have lost my life to find it again
For since alone in that holy place
When I met my Master face to face.

Thos. C. Lawrence.

DECEMBER EXPOSITOR.

The special features in December alone will be worth a year's subscription. You would willingly pay \$1.50 to \$5.00 railroad fare to attend a conference on Church Methods, and it is doubtful if you would get as many valuable suggestions as from the discussion in this issue.

Our Christmas issue will contain suggestions for making this holiday most helpful to your people.

Do not delay. If you have not the money in hand, sign the blank below and send at once, in order not to miss the November number.

F. M. BARTON, pub. "Current Anecdotes,"
Cleveland, Ohio.

You may send me "Current Anecdotes" one year for which I will remit \$1.60 in 60 days.

Name.....

Address.....

Denomination.....

A GOOD PLACE TO LIVE.

"What did Noah live on when the flood subsided and his provisions in the ark were exhausted?" asked a Sunday School teacher of her class. "I know," squeaked a little girl after the others had given up. "Well, what?" inquired the teacher. "Dry land."—Chattanooga Times.

REVIVAL SERMONS AND OUTLINES.

I want every reader of The Expositor to have a copy of "One Hundred Revival Sermons and Outlines." If you will sign the blank on page 32 and after receiving the book you read three of the 100 sermons, and do not feel stirred to tackle the revival or special services in your church, simply drop me a line and say send postage so that I may return "One Hundred Revival Sermons" and I'll pay the postage out of my own pocket. This book is well worth \$2.50, the price at which it is listed, but I am going to give you an opportunity to get it at \$2.00. Two editions sold in a year and a half of the third gone now. Some have said that one of the sermons was worth the price of the book. Sent on approval. See colored pages in front.

F. M. BARTON, Publisher,
Cleveland O.

SPREADING THE GOSPEL.

A Highland minister, who had an exceedingly large parish, the outlying district of which he used to visit periodically on foot, accidentally injured his foot while paying a visit to an old crofter who resided in one of these districts. The minister was obliged to be at home that evening, and as railways are unknown in the district and the roads were bad, there was nothing for it but to take the horse which the old crofter kindly proffered him. This, however, he was very loath to do, as he was by no means an adept in the art of horsemanship, and he did not like the appearance of the animal, which seemed to be a spirited one. However, mustering up his courage, he mounted the horse, remarking to the crofter as he did so: "Surely, Donald, you are not so unregenerate as to give me a horse which would throw a good Presbyterian minister?" "Weel," replied Donald, with a small twinkle in his eye, "she disna ken. Up here, ye ken, we believe in spreadin' the Gospel."—The Presbyterian.

THE BIBLICAL ENCYCLOPEDIA.

(See Colored Pages in Front.)

When you have examined the fourfold treatment of the text, and examined the same treatment of the reference texts in the margin, then turn to the indexes 1 and 2 in the volume you are using, look up the subjects of the heads of your sermon, and you will, in most cases, find in the one volume all the illustrative matter you can use. But if what you find is not entirely appropriate (no man with the "Biblical Encyclopedia" needs distort or strain to illustrate a point) then carry the same research into the other four volumes. This will result in more illustrative or illuminative matter on a subject and its different phases than you can find in any two or three works. Suppose your subject was Contentment. You examine comment on page 349, Vol. II, Job 20: 22. After examining the paragraphs on 21: 23, you would turn to Eccl. 5: 13, 14, page 22, Vol. III, and examine comment, and also illustrative matter. "Anxieties of Rich;" thence to Jer. 17: 11 on page 425, Vol. III. Then turn Index 1 of Vol. II and under "Content" and "Contentment" you find nine references in that volume and "Riches" furnishes 19 references. Index 2 of the same volume under "Contentment." "Riches and Rich" furnishes fifteen references to most excellent illustrations. Thus in one volume alone you have forty-three references. Extend the research to the other four volumes and you will find upwards of 200 references. This would amount to some twenty pages or enough to preach two sermons on the subject if you used no other words or thoughts than those in the "Biblical Encyclopedia." Certainly we expect no one to do this, we simply mention this as an illustration of our statement that it is a homiletic gold mine and more productive of suggestive thoughts and information than any four Biblical works you can purchase.

LITTLE BIBLES.

What are the twelve greatest chapters in the Bible? You should think of Psalm 23, etc. That question was asked thousands of Christian workers. The consensus of their opinion is incorporated in the twelve greatest chapters being published in a little booklet. With the help of my preacher friends I have distributed over 50,000.

Bound in tag-board covers, suitable for pocket—10 for 15c postpaid; 25 for 30c; 50 for 55c, and 100 for \$1.00 postpaid. It makes a tract that any one is glad to receive.

F. M. BARTON, Cleveland, O.

FUNERAL SERMONS.

The sudden call on the minister to conduct a funeral service at a time when his thoughts and activities may be far removed from the idea of death and sorrow is one of the most difficult and trying of his experiences. It is then that a helpful suggestion is most welcome and a book that will lead his thoughts directly into the right channel is of inestimable value. "Funeral Sermons and Addresses" is a book to do this and you will find a genuine inspiration in the words of comfort and encouragement spoken in these sermons by such men as Canon Farrar, Dr. John Hall, and Dr. R. S. Storrs. The volume costs only \$1.50, and will pay for itself many times over in suggestiveness.

Tear this out and send with \$1.50, or send \$2.50 for the book, and we will renew your "Expositor" one year.

F. M. BARTON, Cleveland, O.

HOMILETIC YEAR

Best of Recent Sermons

By Rev. George Thomas Dowling, D. D., Rev. C. F. Aked, D. D., Rev. J. H. Jowett, Rev. Albert J. Lord, Professor Graham Taylor, D. D.

Something Better than Money

Rev. George Thomas Dowling, D. D., Brooklyn, N. Y.

Text: "I sat where they sat."—Ezek. 3:15.

You do not want your life to be a cipher. You want to help someone, and you do not know how. You have very little money to give, perhaps none at all; very little influence; very little of anything. But you have more than you think. You have the possibility of the most valuable equipment that any man ever had. Here was Ezekiel. He was a youth just starting in the noblest of all callings, that of a preacher. Yet God held him back until he had cultivated what you may cultivate. He had made all intellectual preparation. He had absorbed the message that he was to deliver to these poor captives down there by the waters of Babylon. In his Oriental manner of expressing it, he had "eaten" the roll on which the message was written. Still God held him back. There was one more thing which was absolutely necessary. He had to put himself in their place. Then, but not till then, he was prepared for his work.

I. What is the greatest underlying need in the commercial world today? It is not simply more wages. Men are having larger wages than they ever had in the history of mankind. It is more sympathy. It is a greater willingness on the part of those in position and power to enter into real appreciation of the trials and anxieties of those whom they control. It is greater willingness on the part of the employee to realize that his employer has his cares as well as he; that he has his sleepless nights, too, and thus, just as often as he can, to give him credit for at least trying, amid many perplexities of his own, to do his best.

II. Why is it that one preacher will reach a multitude and another will not? That is a question which it is seldom easy to answer, because there is no "secret" of success, unless we use the nebulous term, "personality," and that does not answer. For who can tell me what personality is? The "secrets" are multiplex, and many of them escape analysis. But among them all, in the successful preacher we shall always find this: When he looks out over his congregation on Sunday morning "he has compassion on the multitude," as Jesus had; he puts himself in their place. No man with a heart in him can be formal or cold or unimpressive when he can say to himself at such a time and feel it, "Here is a company of struggling men and women, each one the center of a history; each one in some undefinable way longing to be better than he is; each one stifling his own sob and fighting his own battle. And each one of these trouble-tossed men and women is silently pleading for some word of courage and hope." That is the "secret," if there is any secret. He sits where they sit.

III. And this same "secret" of influence runs all through life. Whether our pulpit is in the church or the workshop, the school-house or the home, we can never really help others until, by the power of just such sym-

pathy as the Master himself felt, we have put ourselves in their place. Thus, one teacher in the school is more successful than another. They may have the same equipment, and often have. But the first has learned to become in spirit a little child, to sit where the scholars sit.

You want to help somebody. Then learn to sit where he sits. The last thing that the good Samaritan gave was his money.

The Goodness of Gladness

Rev. C. F. Aked, D. D., New York, N. Y.

Text: "In the day of prosperity be joyful."—Eccl. 7:14.

Well, that you say, we can very easily do. It will be no great hardship to be joyful when we walk in silver slippers in the front rank of Fortune's favorites. In the day of prosperity, be joyful! By all means, we will be. Our difficulty up to the present time has not been to be joyful when prosperity has smiled upon us, but to find that prosperity which should bring us joy! If the preacher would tell us how to behave ourselves wisely in a perfect way when prosperity flies from us, how to bear the whips and scorns of time, when "we groan and sweat under a weary life," we might thank him for his counsel. But we are able, without assistance, to be sufficiently joyful in the days of our prosperity.

I. Is that true? Or is it not rather true, as Bishop Butler has told us in his solemn way, that "Prosperity itself, while anything supposed desirable is not ours, begets extravagant and unbounded thoughts," and that prosperity itself is a real and lasting source of danger. Is it not a matter of common observation that the danger which prosperity sets up is precisely this, the danger of discontent? Do you not see very often that a man who has all that heart could wish—except the heart to enjoy it!—is infinitely less "joyful," less content, less happy in his lot, than some poor laboring, honest fellow who scarcely knows today where tomorrow's meal will come from, or yon poor body with her crowd of little children who knows not how to make the two ends meet and tie? Yes, there is reason in the exhortation, in the day of prosperity be joyful.

II. But literally this advice is, in the day of good be in good! And perhaps that brings out the meaning to us better than a better reading would. In the day of good be in good! Take the good the gods provide you; take the good your Father gives. Take it, use it, enjoy it, be happy in it. Don't be afraid of your happiness. Don't think of it as a fearful and a wondrous thing which will escape you as soon as you seek to grasp it. If God gives you happiness, be happy in it; if light, walk in the light; if joy, enjoy it! We are sharers of the glorious Gospel of the happy God.

III. People are too often afraid of happiness. And they are afraid of admitting that they have reason to be happy. One of the most famous of living Scotsmen tried the other day to explain to my dull Saxon com-

prehension the meaning of that majestic phrase "my frail ordinary." He assured me that each word was an English word, and that I ought to understand it. And then proceeded to expound the use of it. In answer to the common salutation, "How do you do?" a big, robust son of toil who has never known a day's illness in his life will make answer, "Weel, I'm just in my frail ordinary!" He is afraid of admitting that he is in splendid health, afraid that if he did, such boasting might cost him dear. A hundred times within the last twelve months I have heard the French equivalent for it. "Not so bad," your French friend says to you, and would not for his life admit that "not so bad" means superlatively good. While if you ask your most intimate friend, whom you have not seen for a year or more, "And how's business?" the very best you will ever get out of him, if he is working night and day and making money so fast that he does not know what to do with it, is "Well, I musn't complain."

It would be nice to think that all this only pointed to a modesty which was unable to boast of anything, even of God's good gifts. But it points to nothing of the kind. If we could trace it back we should find that it points away to the old notion about jealous gods, and to the superstition that they were always waiting to pounce down upon you if things were going too well. When the ancients felt themselves "too happy," when all the world conspired to bring them joy, they dreaded the jealousy of these watching gods, and they threw away some precious thing to turn the spite of their deities. And I am quite sure you have heard your grandmother say, when you were young, "Yes, you are laughing this morning, but you will cry before night!" While the old blasphemy is not yet dead, that if you love your child too well, "make an idol of him." God, "who is a jealous God," will take your child from you, that "you may have no gods before him"—the God of Love, whom Jesus taught us to call Father, jealous of the deepest, highest virtue of our souls which makes us lipest him.

In the day of prosperity, be joyful! In the day of good, be in good! Love the good, enjoy the good, and give God thanks. Fill your heart with happiness, and walk in the power of it. Eat the flesh, and drink the sweet, and send portions to him for whom nothing is prepared; and make every day a holy day unto your God, for humor is his gift as truly as pathos is, and smiles are from him, as well as tears.

Come Unto Me

Rev. J. H. Jowett, Birmingham, England.

Text: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

Our Lord Jesus Christ was always marvelously sensitive to his surroundings. Everything in nature seemed to offer itself as a fitting shrine for some spiritual truth. Whatever might be the subject upon which he was addressing the people, some object would leap out of his environment and offer itself as an illustration. The Saviour's mind was peculiarly open to all symbolism, and every subject was illumined by such ready and abundant ministry. I want to call attention to one of the incidents in which I think something that caught his eye helped to give expression to his evangel. The words occur in a very

familiar passage which is full of gracious reminiscences, and which is perfumed with the thanksgiving of all the saints of the Christian Church, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Our Lord was addressing a company of men and women who were most evidently tired and spent in mind and heart. He could "see what was in man;" and, looking behind the outer vesture of their flesh, he discerned the deep-seated weariness of their spirits. His pity was moved by their plight, and he addressed himself to the removal of the burden; and, while he was speaking, two very familiar occurrences came to his aid to help him in his ministry.

Looking away up one of the steep roads, I think he caught sight of some laboring beast harnessed to a load which was beyond its strength. And the Lord pointed to this panting and exhausted beast, and, turning to the people, he said: "You are like that. You have got a rough and heavy bit of road, and you are attempting to drag burdens for which you have not the requisite strength. You labor. The task is beyond you, and you are fainting by the way."

And perhaps he turned his eyes away to the lake, and saw one of the boats which so frequently put off from the shore to carry their burdens down to the southern parts. And the boat was overladen, so overladen as to be nigh to sinking. And, again addressing the people, he took up his gracious appeal, and said: "You are something like that. You are heavily laden; you have more cargo than you can comfortably carry. Your life is an intolerable load, and you are always in peril of becoming engulfed."

Surely these are the two familiar images which our Lord employed in calling the people to rest.

I. The illustrations are as applicable today as in the day when first they were spoken. If I take my stand at any street corner, and watch the faces of the people as the crowd sweeps by, I am amazed how few there are which tell the story of a secret rest and peace. The majority of the faces are strained and restless, as if the hill were too steep and the burden too heavy.

What are they carrying?

1. Some are lugging loads of sins. These sins have been accumulating from their very earliest days until they depress the heart to the point of despair.

2. And some are carrying black sorrows which seem to grow heavier with every passing day. They have not discovered the secret of lightening the burden, and every new morning witnesses an increase of their task.

3. And others are overweighted with petty cares; their burden consists of multitudinous trifles. It is not that any great anxiety lies upon the soul; it is just the accumulation of unaccountable worries which now constitute an unendurable load. It is very strange how this burden attaches itself to men. At the beginning it is unnoticed; a little worry seems to have no weight, but little is added to little until the back is broken.

4. And I think I must mention one other kind of burden, which, I am sure, could not be absent from the Saviour's mind. In his day there were many people whose load was not so much that of sin, or of sorrow, or of care, but just that of an over-regulated religion. I saw a horse some time ago which was pulling only a very moderate load, but

it was showing signs of extreme exhaustion. The explanation was just this, that the horse was over-harnessed, and the burden was in the excessive trappings rather than in an excessive load. At the time our Lord walked the ways of men there were multitudes who were over-harnessed, bound and paralyzed by multitudinous regulations, by an infinity of trifling and irritating rules. Religion had become denuded of its spirit, and men were everywhere moving in the dull imprisonment of the letter. Our Lord noticed them. He saw how they were secretly yearning for freedom, and he knew that he had brought them freedom for their souls. And there are similar men and women in our own time. Their religion has too many rules, and in the effort to keep the rules the heart becomes faint.

All these different classes of people "labor and are heavy laden," and our Saviour came to give them rest.

II. And how are they to find rest? "Come unto me." Rest is not found in the mental acceptance of a detailed creed. It is not to be sought in obedience to some new commandment. Its secret is found in fellowship with a Person, in the gracious communion of a great Companion.

1. And let us look once again at the win-some words in which the Rest-giver describes himself: "I am meek and lowly in heart." Could any words have been more tenderly and delicately chosen? Here he is speaking to men and women whose strength is spent, and he offers himself in the ministry of meekness!

Now the word "meek" is one of the uncrowned words in our modern speech. It has lost its sovereignty, its royalty; and it is moving about bereft of its kingly attire. We have so perverted it that its modern meaning is almost the opposite to the meaning given by our Lord. In our own day a meek man is usually regarded as a weak man, an effeminate man, one who is soft, partially silly, one who is entirely lacking in the fine granite foundations of a masculine manhood.

We can scarcely realize that as the Lord Jesus used the word it was significant of an abounding and useful strength. When some wild colt had been broken in, and no longer raced about the wide field in useless liberty, he was described by the ancient Greeks as "meek." It was not that his strength had been destroyed, or had been in the slightest degree diminished; it was only kept within restraint and was surrendered to useful services. And our Lord describes himself as holding his infinite strength at the disposal of exhausted men and women. He is waiting to be harnessed to our load, waiting to carry our burdens. The man who is spent at the hill can have a magnificent ally in the Lord of glory. "I am meek," and yield my consecrated strength to the ministry of man!

2. "And lowly in heart!" It is difficult to express the beauty of the evangel that is hidden in this phrase. Let me put it in this way. The word which is translated "lowly" has some remote relationship with our word "tapestry." It seems to me that the significance is this: our Lord Jesus takes his heart, his sympathies, his affections, and he spreads them out upon the way of life like a soft rug, to save the torn and wounded feet of weary pilgrims. He looks upon men and women as they thread the thorny, drossy roads of life, and he yearns to come between the sharp

flints and their bruised feet, and he offers himself in this most gracious ministry.

There are some things which our Lord will not take away; but he will make the yoke easy. He will put his own soft affections into the yoke, and we shall no longer be galled by it. Such is the Saviour who offers himself to laboring and heavy-laden souls.

3. "Come unto Me . . . and I will give you rest." Let us not seek any elaborate explanation of the words. There is nothing complicated in the act of approaching Jesus. The man who quietly kneels down, and in the secrecy of his soul speaks to his Saviour, saying, "O Lamb of God, I come," may know assuredly that he has arrived, and that he is with the Lord. And, when we thus come to him, keeping nothing back, and especially putting the whole burden upon him, he will immediately take hold of the load.

We do not buy the rest. By no merits of our own can we deserve it. It is a free gift—the gift of grace. And so the very poorest have the privilege of the very richest, and the richest are one with the poorest, and we all stand equal in the presence of redeeming grace.

But there is a somewhat surprising word added to the gracious promise which I have not yet named. "Learn of me . . . and ye shall find rest." But I thought that the rest was a gift, and here it is spoken of as a discovery! Yes, it is a gift and a discovery, and in my experience I shall prove the truth of both. The rest my Saviour gives me never grows stale. As I come to him every day, the rest he gives to me comes as a new surprise. I never become so familiar with it as to cease to wonder at it. Every morning it is a new discovery. It is as sweet as if I had never known it before. I find it awaiting me when I open my eyes, and always it is a "rare find."

Let my hearers turn to their Saviour with the burden that is almost breaking their hearts; and let Christian people carry out the fullness of their privilege, and no longer attempt to carry the burden themselves.

I heard some little time ago of a farmer's wife who entered the compartment of a railway train, carrying two heavy baskets upon her arms. She sat down, but continued still to carry her burden. A workingman, who was sitting in one corner of the carriage, quietly said to her, "Put your burdens down. Missus, the train will carry both them and you." And that is gloriously true of our Saviour. His strength is at our service. It is for us to use it. "Come unto Me."

Making a Living and a Life

Rev. Albert J. Lord, Meriden, Conn.

Text: "The life is more than meat and the body than raiment." Luke 12:23.

It requires no wide and extended experience, "no profound analysis of human life," to discover that it is made up of two distinct and yet dependent factors, namely, body and soul, flesh and spirit. The Bible tells us that God breathed into us his own Spirit, permitting us to partake of his personality, and that he hath given that Spirit "a body as it hath pleased him." Both body and soul are facts of being, and must be taken into consideration in the discussion of human life.

The longer we live the more we respect the claims of our physical being. Though realizing that we were not made to live by bread

alone, nevertheless, we know that we cannot live without bread.

On the other hand, one who stops with these claims, whose aspirations are all appetites, and whose ambitions never rise above them, must be classed as an inferior animal. Should man made in the image of God say: "Let us eat and drink for tomorrow we die?" The beasts of the fields might act in this manner, but never a soul, though clothed in mortality. Every child of God ought to draw back from such a thought with indignation and feel the divinity of his soul throb within him. Both body and soul have their proper spheres and life's business is to relate them in such a manner that each shall play its full role. Life here and hereafter will depend on the wise adjustment which we make of these claims.

The Lord's Prayer has in it petitions for the body and petitions for the soul. Our Lord himself framed this model prayer. Here we find petitions for bread, "Give us this day our daily bread." We also find here, and in much larger proportion, petitions for the soul—the forgiveness of sin, the deliverance from evil, the coming of the kingdom of God, all of which pertains to the soul. Here, then, is a strong indication which amounts to a proof that God is mindful of the needs of men. With this prayer before us, together with the thoughts and experiences common to us all confirming the need of such a petition, we are justified in giving our attention this morning to the subject, "Making a Living and Making a Life."

I. Making a living. Much of one's time and effort, and necessarily so, is devoted to the making of a living. We are born into society, to which, in the course of time, we have to adjust ourselves.

One of the things which makes Christ seem near to us is the fact that he worked for a living. God did not even exempt his Son from these obligations, but subjected him to the claims common to us all. Jesus's life on earth showed that in God's sight the bench was sacred, as well as the altar, and the carpenter's garb no less dignified and honorable than the dress of the soldier or the robe of the priest. These responsibilities helped to prepare him for the great work to which he was called. Jesus could not have entered so sympathetically into the life of the common people had he not had similar burdens in his own life. Wherever he went he was touched by the spectacle of human suffering and bodily want. He showed in his life that it meant something to God whether his children were blind, or deaf, or lame, or hungry.

The discussion of this side of human life, the making of a living, brings us very close to the common affairs of daily life. It also brings us very close to the great issues which are causing the heart of this country to throb and beat as never before. It seems that God has given us as a nation peculiar responsibilities in the working out of some of Christendom's great problems. Our wealth has increased like magic. Changes of conditions and varieties of circumstances have come upon us so rapidly that we have not been able to deal wisely and well with our living. We understand the ways of accumulation, as Senator Elkins has said, but we do not as yet understand the justice of distribution.

The questions which are paramount in the thoughts of this nation today are sociological. This fact has nowhere been made more evident than in our recent political conventions.

The platforms of both political parties recognize the fact and give more attention to injunction than to the tariff, more thought to swollen fortunes than to money standards. The campaign will be carried forward by both parties on new-era policies, which are sociological in their nature. We are a cosmopolitan people, with varied inheritances, differences of temperament and training, and yet dwelling on the same soil, living under the same conditions, governed by the same laws. The question of making a living is more and more to be a burning issue. There will be opportunity for every wise and consecrated man to offer his best thought and highest service to this problem.

There will never be any wholesale solution that will avail. It must be worked out with prayer, with wisdom, with patience, and with love. The equal distribution of present day property would not solve this perplexing problem. Such a plan would not go deep enough. "Redemption without regeneration would be but a new deal to the old sinner." You cannot adjust the ills of society by making men swap their pocketbooks. If Jesus were here today he would not set himself up as a divider of fortunes, nor would he apply the outward remedies of socialistic prescriptions. He would advocate a change of desires and purposes. He would strike deep. He would tell every sinner of us that we needed a new heart. The religion of Jesus Christ is the only panacea that will cure the ills of the time, that will make the stingy man generous, the spendthrift wise, and the unscrupulous considerate of his brother's needs.

But making a living is lifted to a higher plane when it includes others in the list of beneficiaries. One of the burdens on a father's heart is the future welfare of his family.

But the pressure of social rivalry often defeats a father's well laid plans. The "Wall Street Journal" cites the case of a man who hired money at the bank to purchase an automobile costing twice the amount of his salary for the entire year, because the family deemed such a purchase necessary to maintain its social standing. Sooner or later such a domestic farce will come to a tragic end. Making a living for today and tomorrow is a sacred thing.

But how far should the making of a living be carried? There are those who carry it to the extremes. They heap up riches. They stake their lives on what they can accumulate. They lay up fortunes for themselves.

In the parable of the rich husbandman, the man in question had broad acres, employed many men, gave many families their living, out of the common stores. The community rejoiced in his prosperity and looked upon him as a great patron of industry. This man was far-sighted and thoughtful in that he was planning for the future. This man was sagacious, for, realizing he had a competence, he was planning to retire and giving place to others. We praise him, we honor him. But what did God say? "Thou fool." Why? Because he made such careful provision for the future? No. Because he planned to live many years? No. Then why did God call him a fool? "Because he layeth up treasures for himself and was not rich toward God." Read the parable as carefully as you can and you cannot find a single reference to anything higher than barns. He made ample provision for his bodily needs, but did nothing for his soul, his life. "Wise

to provide against the possible; fool to neglect the certain. Wise to foresee and supply the needs of the body, fool to imagine the soul could be fed with corn and wheat. Wise in what he had done, fool because of what he had not done." This man had succeeded in making a living, but he had done nothing in making a life. So it must be said of every one who "layeth up treasure for himself, and is not rich toward God."

II. Making a life.

There is a great difference between making a living and making a life. A man may be making a living when he is not making a life. He may be making a life when he is not making a good living. It is infinitely more important to make a life than to make a living. Life is within. Things are without. A living is an incident in our existence, while life is eternal. With what power of analogy, with what strength of phraseology, Jesus drove the question home to the clear-headed, sharp-reasoning men of his time regarding the price of life. "For what doth it profit a man to gain the whole world and forfeit his life?" How he appeals to their inborn sense of profit and loss as he told this commercial people that they must not make these heavy sacrifices at the expense of their life!

This question is one which men meet every day. In this age of close competition the question which presses itself upon them is not always, "Is it right," but "Will it pay?" Men say, "Business is business; expenses are heavy and must be met; a man must live."

Contrast this sentiment with that of a mother who stood at the breakfast table and cut the last loaf for the little family. When the oldest son inquired the reason for her tears, she said, "My lad, your father has been dismissed from his situation, because he would not lie, and we come to the last loaf, but I am proud of your father and you must grow up like him, too." And said that man when he had grown to manhood and was telling it to a friend, "The example of that great sacrifice is before me. Somehow I felt that morning as if I stood higher, I was so proud of my father's manhood, and today as I look back and remember that we did come through many a hardship, I would not barter our faith, our quietness of heart, the mutual love and respect of the home circle for all the world." That is life, is it not?

In answer to the question, "What is a man worth?" we sum up his real estate and personal property. We estimate his value of stocks and bonds. We go to Bradstreet's or Dun's and ascertain how he is rated. That we say on first thought is what a man is worth. But on second thought and in our saner moments we realize that a man is worth not that which he has, but that which he is. After the great Chicago fire some of the business men who lost everything they had started in business at once. They had no money, but they were able to get credit. Their record was their bank account. They drew thousands of dollars on what they had been. Character was the coin which enabled penniless men to buy thousands of dollars' worth of goods. Their integrity was not consumed with their stores. Their word was as good as their bond.

Character does not depend upon the house we live in, but on who lives in the house. It is far better to be a great soul and live in a small house than to be a small soul and live in a large house; far better to have a lean purse and a large heart than to have a lean

heart and a large purse; far better to have a broad understanding and a narrow estate than a broad estate and a narrow understanding.

The sole purpose of making a living is that it may help to make life. If it does not do this it is worse than wasted.

Work for the making of a life must necessarily be done in faith. We can see ourselves and others making a living, but we cannot witness the process of making a life. But the hour cometh when the making of a living will have no interest for us. After the earthquake in San Francisco the lines of station that divided men into groups vanished like lines in the sand when the tide comes in. Said an eye-witness: "The next morning the pauper and the millionaire were both curled up on the ground side by side, where they had slept during the night."

The hour cometh when the artificial things of life, the lines of station, the temporal and perishable, will be swept away, and when the life, the soul, will be left shorn of all embellishments and clothed in the robes of reality. Then the veneering will come off and we shall know as we are known. We shall see that making a life is infinitely more important than making a living; that the "life is more than meat."

Manifesting the Christ-Life

Professor Graham Taylor, D. D., Chicago, Ill.

Text: "And the Life was manifested, and we have seen and bear witness, and declare unto you the life, the eternal life, which was with the Father and was manifested unto us." 1 John 1:2.

The last of the apostles took the longest look backward and forward. And to him life looms largest. The longer he looked into the common faith, the older its gospel seemed to be. The less apart it was from other things that abide. When looking furthest back, its good news seemed as old as life itself.

St. John writes of Christianity as of a new springtime in the same old life of nature and the race; as of a new birth indeed, but from the same old source of all life.

To its innermost seer, the Bible is not only the "Word of Life," but the book of lives. Human lives are the letters, the characters, the very types in which the word is written. Men, women, and children; families and tribes; neighborhoods and fellowships; nations and peoples; live, move, and have their being in the leaves of its life. What are the Scriptures of both Testaments both in form and substance? Biography and genealogy, history and experience, songs and sighs of the soul and of peoples; ranging from the depths to the heights of the whole gamut run by the life of the individual and the race—these are the warp and woof on which the inspired Word weaves the pattern of the wondrous fabric, which is wrought out in the life of one and the many. Genesis is the life of Abraham put to press between the times of Ur of the Chaldees and the eternity of God Almighty. Exodus is the tragedy of Moses and Israel moving out from the hoary Egyptian dynasties into the knowledge of the self-revealing Jehovah. David and the Psalmists of Israel and the singers at the Advent wrought into music the divine psychology of the human soul.

Thus faith is identified with life throughout Scripture. But none of its seers or singers emphasizes the truth and the word of it more than he whose name seals the literature

with which the volume of the sacred Book is closed. To St. John its word is always the "word of life." He never reduces truth to an abstract faith. Faith to him is always believing, always the verb of action, always the doing of the truth. The life, the eternal life, is what he declares. The life is shown to be necessary to belief.

I. Far more than Christian belief, the Christ life has been always and everywhere the same. The lives growing out of the doctrine, more than the forms of the doctrine out of which they grow, stand the historic test of catholicity, "semper ubique." Beliefs change, vary, shift their emphasis. Life in Christ, like Christ himself, is "the same yesterday, today, and forever." It is the Messianic life that links the Old Testament to the New. It is Christian living which identifies our contemporary experience with primitive Christianity. The common denominator of a divided Christianity is the life of Christ being lived in the souls of his people.

II. So the present and future progress of the word of life is as identified with human lives as all its past has been. If the eternal life, which was with the Father, is to be manifested, now as ever there must be human eyes to behold it, ears to hear it, soul sight to sense it, hands to handle it, and the lips of men and women to declare it. Its disciples will always be known as Christians simply because they are recognized to have been with Jesus and to have learned of him; to have been his followers in the way he led. Thus only is the world receiving the Word, not as an authoritatively superimposed law, but as the meaning of true lives. Only as the Word becomes flesh and dwells among us do we behold the glory of the only begotten of the Father, full of grace and truth. Life is manifested as it reincarnates itself in lives. A great modern preacher pointing to the life kindling into light in the dark continent, said, "Some call it the life of Jesus Christ, and others the life of David Livingstone." Pointing to the New Hebrides and a figure moving from island to island he said, "Some call it John G. Paton, and others Jesus Christ." Frederick William Robertson declared that in nine hundred and ninety-nine cases out of a thousand we believe something to be true, not because we ourselves know it to be so, but because some one we know to be true thinks and says so. Samuel Taylor Coleridge said, "The Bible is inspired because it finds me." Its authority is more and more recognized in deep answering deep; in the depth of humanity answering to the depth of divinity. Life, eternal life, lives in the lives of men—that is the experience, the history, the sanction of Christianity.

III. To manifest and transmit the life through lives is the problem of Christianity in this and every age. The time-test of the faith is to adjust the vital spirit to the evolving forms, the permanent principle to the changing moods, the eternal life to mortal lives. The necessity to readjust faith to the changing conditions of life is the tragedy of personal experience as it is of the history of peoples and their institutions. But the possibility and success of this manifestation of life through its readjustment are the test and attestation of the faith.

IV. Through no greater transition has the life of Christ in the souls of men passed than in the adjustments it is now making in the lives being lived under the changed conditions of our industrial age. In the inner life of our thought and consciousness the natural and the supernatural are brought

nearer together than ever before by the approach of modern science and the philosophy of religion toward each other. The material and the spiritual are more identified in the unity of our thought by the insight into ourselves which modern psychology gives us. The individual and the race are coming to be more inseparable in our consciousness of both sin and salvation. God's world and the kingdom of the Father are beginning to intersphere in our thought and work as they do in the Word itself, and the church can less and less hold aloof from either. More and more the letter killeth, more and more it is only the spirit that maketh alive.

In the world without, the transition from an agricultural to a commercial and industrial age, from rural to urban conditions of life, from a national and racial to an international and a cosmopolitan citizenship is the greatest change through which the institutions of civilization and religion have ever passed. But the adjustments in the thought methods and activities of the church are fairly keeping pace with these changes. In our interpretation of the Scriptures, by the light of our better knowledge of antiquity, the Bible is becoming more human, but all the more divine for that. The divinity of Christ is magnified by our increasing recognition of his humanity. The reality of the Christian experience promises to be more pronounced as we gain more accurate psychological knowledge of the way of God's Spirit in a human soul. Child-study and the psychology of the child mind in teaching us how "this little child receives," is enabling us to manifest the life at each period of the child's growth so that the growing boy and girl can really see and handle the Word. Our methods of Christian work are conforming more and more to such stern facts as that deficiency produces delinquency, surroundings shape souls, the way we make our livelihood conditions the way we live, law makes or unmakes life.

V. If our churches are to manifest the Christ-life in this industrial age it must be manifested so as to fraternalize industrial and business relationships, spiritualize the municipality; Christianize the community; so that a community of Christians will be a Christian community.

Our training of the ministry and of the membership of our churches must aim not only to produce goodness but efficiency. The "goodness fallacy," by which we seem to think that it is enough to be "good," is the paralysis of service in our citizenship and church membership. The great city is a laboratory for field-work in the training of the ministry, which is as essential as the lectures of the class-room. In Chicago the "School of Civics and Philanthropy" is supplementing the training of theological students. Christian Association secretaries, deaconesses, trained nurses, attendants in institutions for the insane, feeble minded, orphans, and delinquents, and many others in the volunteer and paid service of this public.

And yet the old Christ-life is still lived as personally as ever before. After twenty centuries, each one of us has the opportunity of knowing Christ better than any generation which has preceded our own. For to us he is not only the Jesus of Galilee, or even the Christ of the cross, but he is the risen Jesus, the Christ of experience, the Son of man among all men, and the Son of God enthroned. St. John declares this manifestation of life that we may "have fellowship with the Father" and with each other, and that "our joy may be full." Only as we

share can we have the Christian life. Only as we have in common with God and fellow men is the joy of living "full." As the greatest historian of the modern church declares "Christian experience is living eternal life in time."

The Prince of Peace

BY WM. J. BRYAN

An address delivered on his recent tour of the World.

I offer no apology for speaking upon a religious theme, for it is the most universal of all themes. If I addressed you upon the subject of law I might interest the lawyers; if I discussed the science of medicine I might interest the physicians; in like manner merchants might be interested in a talk on commerce, and farmers in a discussion on agriculture; but none of these subjects appeals to all. Even the science of government, though broader than any profession or occupation, does not embrace the whole sum of life, and those who think upon it differ so among themselves that I could not speak upon the subject so as to please a part without offending others. While to me the science of government is intensely absorbing, I recognize that the most important things in life lie outside of the realm of government and that more depends upon what the individual does for himself than upon what the government does or can do for him. Men can be miserable under the best government and they can be happy under the worst government.

Man is a religious being; the heart instinctively seeks for a God. Whether he worships on the banks of the Ganges, prays with his face upturned to the sun, kneels toward Mecca or, regarding all space as a temple, communes with the Heavenly Father according to the Christian creed, man is essentially devout.

There are honest doubters whose sincerity we recognize and respect, but occasionally I find young men who think it smart to be skeptical; they talk as if it were an evidence of larger intelligence to scoff at creeds and refuse to connect themselves with churches. They call themselves "liberals," as if a Christian were narrow minded. To these young men I desire to address myself.

Religion has been defined as the relation which man fixes between himself and his God and morality as the outward manifestation of this relation. Every one, by the time he reaches maturity, has fixed some relation between himself and God, and no material change in this relation can take place without a revolution in the man, for this relation is the most potent influence that acts upon a human life.

Morality is the power of endurance in man; and a religion which teaches personal responsibility to God gives strength to morality. There is a powerful restraining influence in the belief that an all-seeing eye scrutinizes every thought and word and act of the individual.

There are difficulties to be encountered in religion, but there are difficulties to be encountered everywhere. I passed through a period of skepticism when I was in college and I have been glad ever since that I became a member of the church before I left home for college, for it helped me during those trying days. The college days cover the dangerous period in the young man's life; it is when he is just coming into possession of his powers—when he feels stronger than he ever feels afterward and thinks he knows more than he ever does know.

It was at this period that I was confused by the different theories of creation. But I examined these theories and found that they all assumed something to begin with. The nebular hypothesis, for instance, assumes that matter and force existed—matter in particles infinitely fine and each particle separated from every other particle by space infinitely great. Beginning with this assumption, force working on matter—according to this hypothesis—creates a universe. Well, I have a right to assume, and I prefer to assume a Designer back of the design—a Creator back of creation; and no matter how long you draw out the process of creation, so long as God stands back of it, you cannot shake my faith in Jehovah. In Genesis it is written that, in the beginning, God created the heavens and the earth, and I can stand on that proposition until I find some theory of creation that goes farther back than "the beginning."

Christ cannot be separated from the miraculous; his birth, his ministrations and his resurrection, all involved the miraculous, and the change which his religion works in the human heart is a continuing miracle. Eliminate the miracles and Christ becomes merely a human being and his gospel is stripped of divine authority. Some of those who question the miracle also question the theory of atonement; they assert that it does not accord with their idea of justice for one to die for others. Let each one bear his own sins and the punishments due for them, they say. The doctrine of vicarious suffering is not a new one; it is as old as the race. That one should suffer for others is one of the most familiar principles and we see the principle illustrated every day of our lives. Take the family, for instance; from the day the mother's first child is born, for twenty-five or thirty years they are scarcely out of her waking thoughts. The sacrifices for them, she surrenders herself to them. Is it because she expects them to pay her back? Fortunate for the parent and fortunate for the child if the latter has an opportunity to repay in part the debt it owes. But no child can compensate a parent for a parent's care. In the course of nature the debt is paid, not to the parent, but to the next generation, each generation suffering and sacrificing for the one following.

But if I were going to present an argument in favor of the divinity of Christ, I would not begin with miracles or mystery or theory of atonement. I would begin as Carnegie Simpson begins in his book entitled, "The Fact of Christ." Commencing with the fact that Christ lived, he points out that one cannot contemplate this undisputed fact without feeling that in some way this fact is related to those now living. He says that one can read of Alexander, of Caesar or of Napoleon, and not feel that it is a matter of personal concern; but that when one reads that Christ lived and how he died he feels that somehow there is a chord that stretches from that life to his. As he studies the character of Christ he becomes conscious of certain virtues which stand out in bold relief—purity, humility, a forgiving spirit and an unfathomable love. The author is correct. Christ presents an example of purity in thought and life, and man, conscious of his own imperfections and grieved over his shortcomings, finds inspiration in One who was tempted in all points like as we are, and yet without sin. I am not sure but that we can find just here a way of determining whether one possesses the true spirit of a

Christian. If he finds in the sinlessness of Christ an inspiration and a stimulus to greater effort and higher living, he is indeed a follower; if, on the other hand, he resents the reproof which the purity of Christ offers, he is likely to question the divinity of Christ in order to excuse himself for not being a follower.

What conclusion is to be drawn from the life, the teachings and the death of this historic figure? Reared in a carpenter shop; with no knowledge of literature, save Bible literature; with no acquaintance with philosophers living or with the writings of sages dead, this young man gathered disciples about him, promulgated a higher code of morals than the world had ever known before, and proclaimed himself the Messiah. He taught and performed miracles for a few brief months and then was crucified; his disciples were scattered and many of them put to death; his claims were disputed, his resurrection denied and his followers persecuted, and yet from this beginning his religion has spread until millions take his name with reverence upon their lips and thousands have been willing to die rather than surrender the faith which he put into their hearts. How shall we account for him? "What think ye of Christ?" It is easier to believe him divine than to explain in any other way what he said and did and was. And I have greater faith even than before since I have visited the Orient and witnessed the successful contest which Christianity is waging against the religions and philosophies of the East.

I was thinking a few years ago of the Christmas which was then approaching and of him in whose honor the day is celebrated. I recalled the message, Peace on earth, good will to men, and then my thoughts ran back to the prophecy uttered centuries before his birth, in which he was described as the Prince of Peace. To reinforce my memory I re-read the prophecy and found immediately following a verse which I had forgotten—a verse which declares that of the increase of his peace and government there shall be no end, for, adds Isaiah, "He shall judge his people with justice and with judgment." Thinking of the prophecy, I have selected this theme that I may present some of the reasons which lead me to believe that Christ has fully earned the title, The Prince of Peace, and that in the years to come it will be more and more applied to him. Faith in him brings peace to the heart and his teachings, when applied, will bring peace between man and man. And if he can bring peace to each heart, and if his creed will bring peace throughout the earth, who will deny his right to be called The Prince of Peace?

All the world is in search of peace; every heart that ever beat has sought for peace and many have been the methods employed to secure it. Some have thought to purchase it with riches and they have labored to secure wealth, hoping to find peace when they were able to go where they pleased and buy what they liked. Of those who have endeavored to purchase peace with money, the large majority have failed to secure the money. But what has been the experience of those who have been successful in accumulating money? They all tell the same story—viz., that they spent the first half of their lives trying to get money from others and the last half trying to keep others from getting their money, and that they found peace in neither half.

Some have sought peace in social distinction, but whether they have been within the

charmed circle and fearful lest they might fall out, or outside and hopeful that they might get in, they have not found peace.

To those who have grown gray in the faith I need not speak of the peace to be found in the belief in an overruling Providence. Christ taught that our lives are precious in the sight of God, and poets have taken up the theme and woven it into immortal verse. No uninspired writer has expressed the idea more beautifully than William Cullen Bryant in the Ode to a Waterfowl. After following the wanderings of the bird of passage as it seeks first its northern and then its southern home, he concludes: Thou art gone; the abyss of heaven

Hath swallowed up thy form, but on my heart

Deeply hath sunk the lesson thou hast given,

And shall not soon depart.

He who, from zone to zone,

Guides through the boundless sky thy certain flight,

In the long way that I must tread alone,

Will lead my steps aright.

Christ promoted peace by giving us assurance that a line of communication can be established between the Father above and the child below. And who will measure the consolation that has been brought to troubled hearts by the hour of prayer?

Christ gave us proof of immortality, and yet it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing God has given a tongue that proclaims a resurrection.

Again, Christ deserves to be called The Prince of Peace because he has given us a measure of greatness which promotes peace. When his disciples disputed among themselves as to which should be greatest in the Kingdom of Heaven, he rebuked them and said: "Let him who would be chiefest among you be the servant of all." Service is the measure of greatness; it always has been true; it is true today, and it always will be true, that he is greatest who does the most of good. And yet, what a revolution it will work in this old world when this standard becomes the standard of life. Nearly all of our controversies and combats arise from the fact that we are trying to get something from each other—there will be peace when our aim is to do something for each other. Our enmities and animosities arise from our efforts to get as much as possible out of the world—there will be peace when our endeavor is to put as much as possible into the world. Society will take an immeasurable step toward peace when it estimates a citizen by his output rather than by his income and gives the crown of its approval to the one who makes the largest contribution to the welfare of all. It is the glory of the Christian ideal that, while it is within sight of the weakest and the lowliest, it is yet so high that the best and the noblest are kept with their faces turned ever upward.

In order that there might be no mistake about his plan of propagating good, Christ went into detail and laid emphasis upon the value of example—"so live that others seeing your good works may be constrained to glorify your Father which is in Heaven." There is no human influence so potent for good as that which goes out from an upright life. A sermon may be answered; the arguments presented in a speech may be disputed, but unanswerable argument in favor of our re-

no one can answer a Christian life—it is the religion.

It may be a slow process—this conversion of the world by the silent influence of a noble example, but it is the only sure one, and the doctrine applies to nations as well as to individuals. The Gospel of the Prince of Peace gives us the only hope that the world has—and it is an increasing hope—of the substitution of reason for the arbitrariness of force in the settlement of international disputes.

But this Prince of Peace promises not only peace, but strength. Some have thought his teachings fit only for the weak and the timid and unsuited to men of vigor, energy and ambition. Nothing could be further from the truth. Only the man of faith can be courageous. Confident that he fights on the side of Jehovah, he doubts not the success of his cause. What matters it whether he shares in the shouts of triumph? If every word spoken in behalf of truth has its influence and every deed done for the right weighs in the final account, it is immaterial to the Christian, whether his eyes behold victory or whether he dies in the midst of the conflict.

"Yea, though thou lie upon the dust,

When they who helped thee flee in fear,

Die full of hope and manly trust,

Like those who fell in battle here.

Another hand thy sword shall wield,

Another hand the standard wave,

Till from the trumpet's mouth is pealed

The blast of triumph o'er thy grave."

Only those who believe attempt the seemingly impossible, and, by attempting, prove that one with God can chase a thousand and two can put ten thousand to flight. I can imagine that the early Christians who were carried into the arena to make a spectacle for those more savage than the beasts, were entreated by their doubting companions not to endanger their lives. But, kneeling in the center of the arena, they prayed and sang until they were devoured. How helpless they seemed and, measured by every human rule, how hopeless was their cause! And yet within a few decades the power which they invoked proved mightier than the legions of the emperor, and the faith in which they died was triumphant o'er all that land. It is said that those who went to mock at their sufferings returned asking themselves, "What is it that can enter into the heart of man and make him die as these die?" They were greater conquerors in their death than they could have been had they purchased life by a surrender of their faith.

What would have been the fate of the church if the early Christians had had as little faith as many of our Christians now have? And, on the other hand, if the Christians of today had the faith of the martyrs, how long would it be before the fulfillment of the prophecy that every knee shall bow and every tongue confess?

THE PASTOR'S PROBLEM AND "WON BY ONE."

Conditions may change almost every feature of the pastor's work, but the one thing, the work of winning men to Jesus Christ, and surrounding them with the influence of His church, that employment is ever the same. The means employed to produce the results, they change—but the need, the work, never changes.

To meet this need and fulfill the requirements of a live church special efforts of all kinds have been made, ranging all the way from a week of prayer during Lent, to special revival meetings lasting one month. We have no single word against any of these efforts. While a fire is in progress in a village every pail or sprinkler full of water is thankfully received. In the larger towns this work is done by the fire department, not by the captain or chief, they direct the work, but by the firemen. We have had an opinion, not the mushroom variety, that not much would be accomplished in winning men to the Kingdom, until some work was done by the members of the church as well as by the chief, and that such work should not be spasmodic, but that workers should be ready at all times to answer alarms—to tell men the way, when they are looking for it, or need to find it.

"Won by One," is said by those who know it to be the best book for enlisting such effort, that has been published. You should read it.

A low price of 50c has been placed on it in order that every preacher may read it. A special edition for use of church members has been made to be sold at \$1.50 per dozen, or \$10 per 100, express paid.

If your church is at a standstill get your people to read this book. I venture the prediction that the results will be more permanent than if you spent ten times the \$10 required for 100, in two weeks for a special evangelist.

If you do have the evangelist you will need the "Won by One" for gathering up results.

Order one now—add 50c to the \$1.50 required for your year's subscription to The Expositor.

F. M. BARTON.

BIBLICAL ENCYCLOPEDIA.

(See Colored Pages in Front.)

Extracts from press comments of ten leading religious papers of the United States on the "Biblical Encyclopedia." See pages 2 and 3.

THE INTERIOR, Chicago, says: "The variety of material introduced into it is so varied and large that the word encyclopedia alone is adequate to describe it. It is a work designed to fill a large place among helps to the study of the Bible."

THE NEW YORK OBSERVER: "The volumes will prove useful to those who desire a plain and practical rather than a simply erudite and scholarly commentary on the Scriptures."

SUNDAY SCHOOL TIMES: "It is particularly rich in materials by the use of which one may picture vividly the Biblical incidents."

THE CHRISTIAN ADVOCATE (J. M. Buckley, Editor): "The volumes are full of well selected quotations from almost every writer known as a modern authority on the Bible, besides many representations from secular literature."

THE ADVANCE: "As an illustrative commentary the work will be found useful."

THE CONGREGATIONALIST: "A commentary on the whole Bible, prepared by two well known teachers of teachers."

THE IMPORTANCE OF ILLUSTRATION.

It is said that the argument which President Roosevelt used with the Japanese in settling the Russian war was in the form of a story.

The Prayer Meeting

We Plan to Have Prayer Meeting Outlines
from the Spiritual Heroes of the Past—
Spurgeon, Wesley, Parker,
Beecher, Etc.

H. W. Beecher in "Lecture Room Talks."

I.

HELPFUL ASPECTS OF CHRIST.

I suppose all of us think, at times, of meeting the Saviour in heaven. I suppose that at times every one has the vision of the Lord Jesus Christ. Naturally borrowing the figures of the New Testament, we imagine the scene of his coming with all the glory of his Father and with all his angels. We call up, perhaps unconsciously, the tracery of some picture which has represented this theme, and dwell upon it. But I think every devout person thinks more than he is aware of the helpful aspects of Christ. These incidental, glancing thoughts which we have are frequently truer and deeper than those which we think on purpose. The things which we do unconsciously are, as a general rule, better done than the things which we attempt to do well, in every relation in life. And so I think those fire-sparks which fly off from our minds almost unknown to ourselves, are frequently more precious than those which we strike off on purpose. To sit down on Sunday, and read, and attempt to bring up before our minds a picture, is most unsatisfactory. But when we are almost worn out and discouraged, there sometimes comes a glancing thought of Christ's patience with us and of his sympathy for us. We are not thinking whether he is or is not divine. All we have is a consciousness that there is the ideal of Christ brought near to us, bearing us up, and lending us his strength. It may go almost in the moment that gave it birth, but it is real.

Then often there comes to us out of heaven a sense of Christ's love and life-giving power, and of Christ saying to us, "Because I live, ye shall live also. If ye suffer with me, ye shall reign with me." The thing itself may last only a moment, but the sweetness lasts for years.

In looking up into the heavenly land, the sense of Christ to me seems as real as the last earthly experience through which I have gone.

Sometimes Christ seems to me most companionable, and I fancy that I walk with him, just as his disciples walked with him when he was on the earth, and talk with him. At times I see him to be potential in mercy. At other times I see him encouraging and most sweetly winning. But I think the aspect of Christ which predominates is that in which he shows himself a Saviour; in which he is seen to be saving men—saving them from danger, saving them from temptation, saving them from sin, saving them from those snares which sin brings upon them, saving them from those pitfalls into which transgressions plunge them, and out of which it is so hard for them to climb.

The view of Christ as saving his people,—as working in them, working for them, working by the great round of providence, working by his special manifestations, and working in them to will and to do—this aspect of Christ is the most precious to me, for my own sake, and for the sake of my fellow-men.

But there is nothing so piteous as the weakness of men, and their trouble and suffering under sin. Life is full of it. Life sometimes seems to me like a boiling cal-

dron, and men like bubbles that come to the surface and burst at every moment. If I lost faith that the heart of the world was love, and that it was still driven by the energizing and re-creating power of God. I should lose faith in everything. I should hardly want to live; or, if I did, I should want to shield my eyes from the suffering that is in the world. And the truth that that Christ who was in the flesh now lives, advanced at the right hand of God, clothed with power, and having a sympathetic heart; that he is still laboring to save men—this truth is extremely precious to me.

A man who analyzes human nature as much as I have to, and sees as much as I do of the aspects of life, if he be of a stern nature, grows harder and harder as he grows older, and more and more hates sin. If, on the other hand, he is affectionate and sympathetic, as I am, he pities sin as he grows older. As I grow older, and see men tossed to and fro, and see their tears, and listen to their groans, and hear them saying, "I would do good, but evil is present with me,"—then I, as did the Apostle, "thank God" that there is One who can and will deliver men. I thank God that Jesus Christ is at work in the world, that he has pity for men, that he is going forth still, by his Spirit, to seek them and to save them. It is my only hope for myself and for others.

When I know what mischiefs are going on, and when I know what necessities there are in the great congregation, my heart would break if I thought there was no power but that which I can bring to bear. I feel every day what the Apostle meant by "the foolishness of preaching." It seems to me like foolishness when arrayed against the great swell and swing and gigantic development of human depravity. But if God is at work, and all divine sources of power are at work, then I have hope.

I believe that by faith in Him who came to open the prison doors and deliver the captives, any man can recover himself, and become a child of God.

II.

RELATION OF FEELING TO DUTY.

One of the things which men learn by a Christian experience, is how to work from a lower intensity of motive-power. When young persons begin their course as Christians, they are said to have exaggerated ideas. It is with a religious life as it is with colors. We laugh at negroes, Indians, and uncultivated people, because they love flashy colors. It is in a great measure owing to the fact that it requires intense excitement to make an impression on that faculty in them which appreciates color. It is only by the most glaring yellows and reds that their sense of color can be waked up. But as persons become cultivated, they take in lower tones, until by and by they have what is called an exceedingly refined taste. And what is the meaning of that? Simply that it does not take one-tenth part as much color to excite the feeling of color in them as at first. They see beauty in lower tones, because their susceptibility to color is increased.

Now, Christian duty, in the beginning, requires intense specific moral feeling; but as the work goes on, and habit comes in, it does not require one-tenth part of the feeling to put a person on a certain course of conduct that it did in the beginning. His moral susceptibilities are so raised that less fire is necessary to make him boil.

A Christian is like a man who has been out in the cold all night and is brought in, chilled through. When he gets thawed out a little, he complains of the cold, and says, "I cannot keep warm," although the thermometer is up to eighty degrees, such is his reduced state. At last, when he is warmed through, and his accustomed vigor has returned, he can let the thermometer go down to sixty degrees, and not be as cold as when it was at eighty degrees. When the body is in a healthy state, it can work in a low temperature. And what is true of physical life in this regard is true of Christian life. Many Christians commit the mistake of wanting high feeling when it is against nature that they should have it. It is an ordinance of God that the sensibility of your soul should enable you to live and work well with low measures of joy and feeling, and that this should give a much more healthy Christian development than where there are high reaches of feeling that touch only one or two points. It is well to live in an atmosphere of high religious feeling in the realization of God's presence. But it is also true that the experience of Christian life should so educate and refine the soul in its moral sense that it can appreciate and make use of all the lower ranges of incitement.

III.

TRUE WAY OF REPRESENTING THE CHRISTIAN LIFE.

I never like to hear people speak of religious or Christian life by its negatives,—by its limitations, and restraints, and necessary pains and self-denials. For, although at times there are struggles, yet no man can consider what are the elements of a true faith, what are the promises and inspirations of God, without perceiving that those shadows are occasional, exceptional states, and that the New Testament designs the Christian man to be a child of light and joy. He is adopted into the household of God. He is an heir expectant, but is not, like many heirs, waiting until the bequeathed estate comes to him; for he has the earnest of it sent before, as it were, to support him on the road to it.

Although the New Testament recognizes an element of suffering, and our own experience corroborates it, yet both experience and the New Testament recognize privilege and triumphant joy.

It is always infelicitous when men fall into the habit of speaking of religion as the mother of trials, and of their Christian experience from the side of its restrictions and limitations. It is a misfortune that men should leave the impression upon the minds of their associates that their religion consists chiefly in keeping away from things that are rather agreeable, but quite sinful; that it is pretty hard to do it, but that sooner than be lost they will; as if the Christian life were to be represented by a man yoked or harnessed to duty, and having to pull some heavy burden; or that it is a bridling of unruly passions; as if it were to be represented by the figure of a man sitting on a bare-back colt, not half broken, and holding it in with all his might to keep it from running away. These representations have an element of truth in them, but do not often represent that state which is called the worship of God by any such darkened, imperfect symbols as those. Since the predominant idea of the New Testament is that a Christian life is one of exaltation approaching to glorification, that ought to be the testimony, as it ought to be the experience, of Christians.

Now and then, in the providence of God, a man may be in peculiar exigencies, where trouble is poured out to him from a full cup; but the ordinary experience and testimony of a man who has reason to believe that he is accepted of God ought to be courageous, helpful, joyful.

It is a bad thing for a man to talk too much about his cares to anybody. It is a bad thing for the people of a parish to talk about their minister's cares. I love to hear my people pray for me; but I always have a shrinking when people in their prayers speak of the pastor's "weighty cares and responsibilities." Because, although there are certain cares and certain responsibilities connected with the ministerial office, the impression conveyed is that the minister of the gospel is one that is burdened; whereas, I think he is one that goes triumphant. I think he is the foremost son of joy, and that the Christian life which such a one leads is a life to be envied—never to be pitted.

I was much struck, in my boyhood, by reading in Payson's Biography that he said, as he lay upon his dying bed, "If men only knew the honor and glory that awaited them in Christ, they would go about the streets crying out, 'I am a Christian! I am a Christian!' that men might rejoice with them in the blessedness of which they were soon to partake."

Suppose a woman who sorrows is cheerful where most persons would be despondent. Suppose she is kind and thoughtful and charitable in her judgment where other people would be sharp and censorious. Suppose she sympathizes with others instead of being all the time suffering in sympathy for herself. Suppose she makes it appear that this is the fruit of faith in the Lord Jesus Christ. No matter how much prejudice one may have had against religion, under the influence of such a woman he begins unconsciously to feel his religious nature stirred, and to have a veneration for religion, and to wish that he might have a religion that would do for him what hers does for her. Suppose a woman under bereavement rises up into a state of exaltation. The heart of everybody is touched to see that with her great grief comes also great comfort and support. And how powerful her testimony becomes!

When people want to make things attractive in farming, they give exhibitions of their products. The women bring their very best butter, moulded into tempting golden lumps; and the men bring the noblest beets and squashes and vegetables of every kind; and from the orchards they bring the rarest fruits, all attractive and beautiful.

It seems to me that is the way a Christian church ought to represent the Christian life. You ought to pile up your apples and pears and peaches and flowers and vegetables, to show what is the positive fruit of religion. But many people in Christian life do as farmers would do who should go to a show, and carry—one, pigweed; another, thistles; another, dock; and another, old hard lumps of clay,—and should arrange these worthless things along the sides of the room, and mourn over them. What sort of husbandry would that be? Christians are too apt to represent the dark side of religion in their conversation and meetings.

Christ prayed for his disciples, that they might bring forth fruit. He declared to them that in the divine administration, God, as vintner, sought to make the vine bring forth more and more fruit. Bearing fruit, sweet, luscious, and blessed, is the business of the Christian life.

Religious Review of Reviews

S. D. GRANT

The evangelization of the Japanese on the Pacific Coast has been a steadily increasing work, despite the fluctuation in emigration owing to the agitation and action of the Japanese government. In 1894 the Japanese population on the Pacific Coast was not more than 7,000; 1892 recorded the arrival of 1,500 in a single year and statistics show that between June, 1899 and 1906, more than 90,000 had come to our shores and were distributed over the entire coast. The San Francisco disaster has confronted the work with a serious problem but it is steadily going on in rented buildings. In Seattle a wonderful work has been accomplished. The Methodist Society occupies an entire block and has a church and Assembly Hall, with 30 rooms for school and dormitories.

The Methodist Brotherhood, now indorsed by the General Conference, has come to help men to transform the church, the state, and the generation. It helps the church in its appeal to men and as they are ministered unto so they minister to others.

The Gospel Tent "Evangel", Fifty-seventh street and Broadway, New York, has had a phenomenal work the past summer and has come to be called a "Northfield in the Heart of New York." The tent seated 2,400 persons and hundreds were often turned away. In addition to eleven weeks of revival work in tent and in open air, three conventions were held, each lasting one week—one on Missions, another on Temperance, and a Bible Convention. About 175,000 persons heard the Gospel and thousands indicated a desire to live the Christian life. The Tent Evangel is independent, not being connected with any similar work in New York and has completed its twenty-eighth season. It is claimed that there is conducted here the largest and most continuous revival work in the world.

The First International Student Bible Convention to be held under the auspices of the International Committee of Young Men's Christian Associations met in Columbus, Ohio, October 22-25. The number of delegates was limited to 1,200. No college or university was permitted to send more than ten men. The object was to promote intelligent, systematic, personal study of the English Bible. Mr. John R. Mott presided.

A Permanent Committee on Evangelism was recently appointed by the General Assembly of the Presbyterian Church, popularly called the Southern Presbyterian Church. One cause which contributed to the organization of this movement is the example set by the Presbyterians in the North. For more than ten years the Presbyterian Church in the North has had a Committee on Evangelistic work. The general purpose of the organization is to promote evangelism and this is accomplished chiefly through literature sent out from the association's headquarters in Louisville, Ky. It is the intention to arouse the entire church on the subject.

Geo. L. Glunt, Superintendent of one of the Carnegie Steel mills at Homestead, Pa., has resigned his post with a salary of \$10,000 to enter the ministry. He will enter the Western Theological Seminary.

Governor Robert B. Glenn, of North Carolina, has announced that when his term of office expires he will devote his entire time to evangelistic work. He is now an elder in the Presbyterian Church.

Rev. Torsten M. Hohen, the pastor of the Finnish Seaman's Mission of Brooklyn, N. Y., is carrying on successfully his chosen work. Last year lodging was given to 971 and food provided for 873 sailors. Vessels have been visited and sick looked after at home and in the hospitals.

A unique celebration is reported by the old McAuley Water Street Mission, New York, whose superintendent, John H. Wyburn, on September 26th, celebrated the twentieth anniversary of his redemption "from a life of drunkenness and infidelity through the precious blood of Jesus."

A new movement originating with Mrs. Chas. M. Alexander, wife of the well known evangelist, is the Pocket Testament League. Dr. J. Wilbur Chapman and Mr. Alexander are earnestly promoting it and the membership is steadily increasing. The object is to induce people everywhere to read a Chapter each day in God's Word and to carry it about with them wherever they go. Recently while crossing from England to America, Mr. Alexander induced many on shipboard to join the League. This included seventy who were members of the crew—men from the engineering department, two Marconi wireless telegraph operators and forty-nine stewards.

The "Indian Appeal" of Calcutta and the "American Hebrew" of New York bring to us two widely contrasted opinions upon European and American Christianity. The writer in India thinks that had European Christians in India behaved like true Christians—Christianity would now predominate and be recognized as the religion of India. He believes that missionaries should be sent to Christianize not the Indian so much as the Europeans who profess Christianity and yet are worse than the heathen. The Hebrew critic looks upon the religious condition of his own people in this country and finds the Jew so dominated by American commercialism and materialism that he has effaced his spiritual life. He pleads that the American Jew should "Judaize Americanism." It is true that the nominal Christian in foreign lands has long been a hindrance rather than a help to Christianity. The question comes to us, Is American Christianity what it might be either in far away India or at home?

In view of the common report as to the decrease in the number of students for the ministry—it is pleasant to note that Union Seminary, Richmond, Va., has opened with a larger number of students than ever before in its history.

The Interdenominational Association of Evangelists is a voluntary organization of nearly two hundred of the leading evangelists and gospel singers of the United States from all denominations for the purpose of raising the standard of evangelistic work and of promoting it in the churches of America.

The annual convention of the Brotherhood of St. Andrew (Protestant Episcopal), held in Milwaukee, October 14 to 18, celebrated also the twenty-fifth anniversary of the founding of the society.

Rev. Thomas La Fort, an Indian, seventy-two years old, died at the Onondaga Reservation, near Syracuse, N. Y., on September 23. He was pastor of the Wesleyan Methodist Church for twelve years. He spoke the language of many tribes, and had written much regarding his race.

An interesting custom of the Urban Mission, of Berlin, Germany, carried on for the past quarter century, is the circulation of sermons by mail. Some 140,000,000 sermons have thus been circulated, at a cost of about \$250,000. Every Sabbath, volunteer workers distribute these printed pamphlets among coachmen, hotel porters, letter carriers, firemen, boatmen, the sick, prisoners and emigrants. Many pastors send a sermon every week to their sick, and especially their deaf parishioners, and to scattered Protestants, beyond the reach of church privileges.

Both Cornell and Yale have announced new courses designed to bring students closer to the vital social questions of the day. One is planned for students in medicine and sanitary engineering, and the other for the divinity students.

The pastor of an aristocratic church in a Western city of nearly 200,000 population has taken forty newsboys into his choir, and prevailed upon his people to surrender a block of pews in the body of the house to the newsboys who come to church regularly. The effect upon the people is as noticeably beneficial as upon the boys themselves.

Six chapel cars, fifty-eight colportage wagons, are in the service of the American Baptist Publication Society in thirty-three States, in Cuba, the Canal Zone and Norway.

When the will of the late John V. Farwell was filed for probate, it was discovered that \$50,000 had been left for a permanent fund to perpetuate the name and the work of Dwight L. Moody. Mr. Farwell is well known as the pioneer merchant and millionaire and philanthropist. He was closely associated with Mr. Moody in all the work of the great layman, and was one of the original incorporators of the Moody Bible Institute.

After lying concealed for nearly a century in an unused recess under the organ, a communion set, presented to the church at Princeton, Mass., by Lieut.-Gov. Moses Gill in 1767, was recently disclosed. The tankards, goblets and other pieces are appropriately inscribed with the name of the donor and the date of presentation. The set, which is composed of ten pewter pieces, had been missing so long that the oldest members of the congregation had no recollection of its storage place.

The Canal Zone of Panama, for some unaccountable reason, is not a favorite field with missionaries. Every denomination which has work there is finding difficulty in keeping the missions properly manned, and this notwithstanding the fact that the Panama climate is no longer to be feared. It was recently reported that one of the larger denominations was considering abandoning its Panama work because of its inability to

secure missionaries. It is also said that there are several appointments to government chaplaincies for which there are not to be found suitable applicants.

All the evangelical religious organizations upon the Isthmus of Panama have united for a grand evangelistic campaign all along the Canal Zone during January and February next. An executive committee of twenty influential men has been chosen to control and give direction.

The unqualified success which has attended the missionary exhibition and pageant in England's capital, known as the "Orient in London" has aroused a desire to have similar presentations of foreign missionary lessons in the large centers of the United States. It is probable that an American exhibition will be arranged for and that within a year or two a number of American cities will be reached by this new missionary education.

Dr. H. G. Underwood, a returned missionary from Korea, places strong emphasis on the greatness of our opportunity in that country. It seems that the work of preaching the gospel in Korea is done by the native Christians themselves. So earnest have they been that the Presbyterians alone report an addition of 139 churches in one year, an increase of twenty-two per cent. The number of adherents to these churches has increased from 44,587 to 59,787. One of the first things which the Korean does when he decides to believe is to purchase a New Testament; consequently the demand for the Bible has far outrun the ability of the Bible societies to furnish copies in sufficient numbers to meet the need. Last year people had been waiting for months to purchase New Testaments, and when an edition of 20,000 was ordered, before one word was printed the entire edition had been sold, and more copies were wanted. It has been estimated that the total number of professing Christians connected with all the Protestant societies working in Korea was 90,000 last year, and that now the number has increased to approximately 150,000. Contributions by native Christians even out of their extreme poverty amounted last year to nearly \$40,000 as against \$27,418 the year previous. They build practically all their own churches.

Interest in the "Emmanuel Movement" as it is called, has become so general that it is one of the significant factors in the religious world at the present time. Medical colleges and Theological seminaries are giving attention to the subject and have provided for lectures. The movement gives promise of great helpfulness. Much confusion exists in the public mind today, but the founder, Dr. Worcester, and his co-laborers, are bringing order out of chaos, emphasizing the reality and importance of spiritual forces while ministering to both mind and body.

Dr. Len G. Broughton, of Atlanta, Ga., is carrying on most efficiently in connection with his Tabernacle Church a hospital known as the Tabernacle Infirmary.

An organization known as the North American Civic League has been instituted under the presidency of the Boston Y. M. C. A. It will act as a clearing house for all societies engaged in immigration work and serve the deserving immigrant.

Mr. Ira D. Sankey, the world wide evangelistic singer and composer, died at his home in Brooklyn, N. Y., August 13th. Though

blind and ill for some five years before his death, he continued his composition and his "Story of the Gospel Hymns and Songs." His name will long be remembered for the power of his personal influence and for his inspiring hymns.

THE "INNER CIRCLE" OF A YOUNG PREACHER'S LIBRARY.

By the Rev. Edgar DeWitt Jones.

Books are pretty much like people; some bore you; some merely interest, some repel, a few you admire but never quite understand, while others attract from the first and grow in your esteem the longer you know them. As there is an "inner circle" among one's acquaintances so also is there among the books one possesses. In my own library there are some books that I love; books that I am wedded to; books that I should feel lonely and undone without.

"The Incarnate Saviour," by W. R. Nicoll, published in 1880, is a member of my "Inner Circle." When as a student, preparing for the ministry, this book was highly recommended by the professor in homiletics, I jotted down the title on the fly leaf of my "Preparation and Delivery of Sermons," and then and there resolved to own a copy some day. I carried out that resolution in the very beginning of my ministry and for nine years this work has had a high place in my regard. During this period, I have purchased eight lives of Christ and glanced through as many more perhaps, but Nicoll's volume has not been superseded as yet. I still go to it for sidelights on the "Crises of the Christ," such as "The Temptation," "The Transfiguration," etc., and I am never disappointed. It is quite amazing how very much there is in the way of suggestions, homiletic hints and interesting comments in each of the twenty-three chapters in this book. There is a charm, too, in the author's style that I am sensible of every time I read him. I may say further that this volume has been the inspiration of two series of sermons on the Life of Christ, beside various single addresses on that same great and ever new theme.

"Men and Books," by Austin Phelps. There are a few authors who always write well. Their name on the title page of a book suffices, and is of itself the best recommendation. In this class of writers Professor Phelps is a shining mark. Everything he wrote is of peculiar worth-whileness to the preacher. And I think by quite general consent "Men and Books" is held to be his masterpiece. It was surely a very great privilege to have heard these lectures as they were delivered in the author's class-room. The pupils who sat under this man were most graciously blest. "Men and Books" is literally crammed full of that quality of reading that is of great inspirational value to the preacher. In these days when there is a tendency to make a sort of ecclesiastical floor-walker out of the minister it is good to open these pages which at every turn exalt the preaching function and point the road to the truest and most lasting success. Only the highest ideals of sermonic and pastoral duties are to be found in this book. Austin Phelps' was a rare and sensitive nature. The exquisite taste, the gentleness and genuineness of the man give an atmosphere to the book that to me is quite irresistible. Sometimes when I am conscious of a lowering of certain high standards or a disposition to view with complacency slipshod ministerial methods, I like to open this volume and permit its atmosphere to pervade and inspire me to the end that I may become a "workman who needeth not to be ashamed."

"Yale Lectures on Preaching," (First and Second Series), by Henry Ward Beecher. My shelves give honored place to several volumes of the "Yale Lectures." I have Brooks, Taylor, Robinson, Matthew Simpson and Beecher. They are all interesting and helpful. I should not like to part with a single one of these books, but if I could keep only the work of a single author I would not be long in making the decision. I suspect I should hesitate and linger a little over Phillips Brooks, but if I could keep but the one, I should keep Beecher. It may be true that of the long list of eminent men who have lectured in the Lyman Beecher Course at Yale, the Plymouth preacher has been surpassed in literary polish and scholarly finish and in the niceties of academic discourse, but in rare extemporaneous and spontaneous conversational oratory, great power of heart and that touch of nature that makes the whole world kin, the Henry Ward Beecher lectures stand alone and are supreme. I find myself wondering sometimes if there ever lived a man who understood human nature so consummately as did this "Shakespeare of the pulpit." How thoroughly he understood a preacher's problems; every preacher's problems. One day after a prayer meeting experience the night before that tried my soul—a good meeting spoiled by a well-intentioned brother who went off half-cock—I opened Beecher's Lectures (Second Series) and turned to the chapter on "The Prayer Meeting—Its Helps and Hindrances." And there I found balm of Gilead for my harassed heart. Beecher had been through it all and to such an extent that he saw fit to tell his experience with that red-headed "son of vexation" who spoiled an ideal prayer meeting for him once by getting up at its very close and saying, "Why, brethren, I sometimes feel I could put even my red head in Jesus' bosom." Then Beecher's comment, "What could you do then? By the grace of God, nothing, a very patient, a very meek nothing." When I read these two volumes (I have them in separate editions, but they are also published in a single volume), I say here is a man who understood my problems, and great heart that he was he can suggest some solution or point out the way to bear with them.

Sermons by Frederick W. Robertson. I made the acquaintance of this work several years before I had a copy of my own. I borrowed the book at various times and from the first it fascinated and influenced me as no other volume of sermons. For lucidity of style, expository value and power of analysis, Robertson's sermons have never been excelled and only rarely equaled. In these days, when the market is crowded with books of sermons largely filled with illustrative material and of the essay, popular platform style, it is worth the preacher's while to study these pages. The perfect genius of the author for outlining or dividing a sermon is not an unqualified blessing to the ministry since the temptation to use them has not always been resisted. I fancy the skeletons in a good many preacher's closets are Robertson's. Nevertheless, I believe every minister should have this volume on his shelves and if one must borrow outlines at all let him borrow from this master.

"Sermons and Addresses," by John A. Broadus, D. D., LL. D. A notation on the fly leaf of my copy of this book informs me that I purchased it Feb. 25, 1902, so for more than six years it has been on my library shelves. The pages are plentifully pencilled (a habit I have that affords me much pleasure) and the edges of the leaves bear witness

to the numerous times I have turned them. John A. Broadus was a great preacher, so great that he very narrowly missed being one of America's greatest preachers. If indeed he was not much despite the fact that he spent most of his life in a professor's chair. There are nine sermons in this book and seven addresses. On page 85 is a sermon on "Let Us Have Peace with God," based on Rom. 5: 1. It is a good example of Dr. Broadus' ability to take a doctrinal subject and preach a sermon delightfully simple, practical and entirely free from anything akin to dullness. There is a sermon on "The Mother of Jesus," page 124, that is very beautiful and tender. It is so fair, too, to our Catholic friends, while at the same time it points out the fallacy and danger of worshipping Mary rather than revering her memory and turning to her glorious Son as Mediator and Advocate. "The Habit of Thankfulness," page 45, is a model of pulpit discourse which both instructs and entertains. And every young minister who has ambitions to excel in his sermonic work—and who should not?—ought to read and re-read the introduction to the sermon on "Concern for the Salvation for Others," page 40. I think it is Prof. W. C. Wilkinson who called attention to that quality of "Winningsness" in the pulpit style of Dr. Broadus. The pages of this volume reveal that luminous quality and particularly so in the introduction to the various sermons and addresses.

"Recollections of a Long Life," by Theodore L. Cuyler, D. D. I am passionately fond of biography and my library contains a number of treasured volumes of this kind. I have Judson's by his son; H. Clay Trumbull's by Howard; Wendell Phillips' by Martyn; Austin Phelps' by his daughter; John Hall's by his son, and Howells's Johnson is a prime favorite with me. These "Recollections" by dear old Doctor Cuyler are charmingly written. I have read the volume through several times and every once in a while I pick it up again and read a chapter with as much interest as when I just opened it.

This book has been a constant inspiration to me in my work as a minister. The author's experience as a young preacher, the description of his travels, the recollections of eminent ministers, such as Beecher, Storrs, Dr. Tug, Moody, Spurgeon, Guthrie, Newman, Hall, and others are peculiarly fascinating. I have sent this work on more than one fruitful mission. Four young men in whose hands I put this volume are in the Christian ministry today largely through the influence, as they themselves say, of this good book. The last chapter is the sermon preached by Dr. Cuyler on resigning the pulpit of the Lafayette Avenue Presbyterian Church, Brooklyn, after a thirty years' pastorate. The sermon is a fitting close to a book that has not a dull page in it and is as wholesome as it is interesting.

"An Outline of Christian Theology," by William Newton Clarke, D. D. I have had this sturdy work nearly five years; I expect to own it as long as I live. When I first read it, I experienced a feeling of soul expansion, I fancy somewhat like that Keats felt when he opened Chapman's Homer. Here is a book that one cannot skim over nor race through. There is gold on every page. There are jewels in every sentence. I confess to much help from this book. It has given me a new insight into some of the deepest themes of the Bible. It has strengthened my faith and illumined some dark sayings of the Holy Writ. When a young man begins his ministerial career he is exceptional if he has not a paucity of ideas concerning the nature of God, Christ,

the Holy Spirit and other such transcendent themes. He is in grave danger of falling into mechanical theories and becoming only a surface student of the Word. Few ministers, particularly busy city pastors, have the time for reflection and research such as the reverent scholar has, hence the necessity that a great, devout and scholarly work like Dr. Clarke's be in every preacher's library.

"The Ministry of the Spirit," by Dr. A. J. Gordon. This is doubtless the most popular book ever written on the subject. It is so well known that extended comment on it is unnecessary. Its author was a choice character. His was a Spirit-filled life. For many years this beloved pastor sought with success to impress on his congregation the fact that the Holy Spirit dwells literally in the Christian and that he is ready if he finds a willing people, to oversee and administer all that pertains to the affairs of the body of Christ. There have been wealthier churches than Dr. Gordon's, churches larger numerically and with stately edifices perhaps, but it is doubtful if there has been anywhere in modern times a church so intensely spiritual, so genuinely worshipful, and so free from occasions of criticisms as was his.

The secret of it all was simply this. Dr. Gordon and his congregation looked to God not only for salvation but also for power through his Spirit. Such a man and such a church commend the book, to say nothing of the intrinsic worth of its ten chapters.

"Modern Masters of Pulpit Discourse," by William Cleaver Wilkinson. This is the newest member of my "Inner Circle." March 4th, 1908, is the date of its advent into my library. That very day I read it through with absorbing interest. Books about preachers attract me always, and this one contains eighteen chapters devoted to as many eminent pulpit orators. Beecher, Spurgeon, Storrs, Brooks—all the great names are there and the pulpit style of each master is considered by the author, who is a very able critic of sermons and sermonic literature. I am not at all certain that Prof. Wilkinson is invariably correct in his criticisms, but the chapters cannot fail to interest and help ministers everywhere. The chapter on Dr. John A. Broadus is especially fine and confirms an opinion held by many who knew him best, viz.: that he was truly a great preacher, as well as a consummate teacher of homiletics. There are also able chapters on "Paul" and "Jesus" as preachers. I expect to get good from this book through many days to come.

Within the confines of a single paragraph, I wish to note now a number of books that I have found exceedingly helpful, books to which I go again and again. Farrar's *Lives of "Christ" and "Paul,"* also his *"Supremacy of the Bible;"* Andrews' *"Life of Our Lord;"* several volumes of the International Theological Library, particularly McIlhenny's *"Apostolic Age,"* and Gregory's *"The Canon and Text of the New Testament;"* "Self-Culture," by J. E. Clarke; *"Plutarch's Lives;"* Goodrich's *"British Eloquence;"* The following volumes of *"The Expositor's Bible,"* "Genesis," "John," and "First Corinthians," by Marcus Dods; *"Galatians,"* by Findlay; *"Sermons,"* by Christmas Evans; *"Imago Christi,"* by Stalker; *"My Study,"* by Phelps; *"The Gospel of Common Sense,"* by Deems; *"A Summer Pariah,"* by Beecher; *"The Church of Christ,"* by A. Layman; Chadwick's *"Humanity and God;"* *"The Pastor and Modern Missions,"* by Mott; *"Where the Book Speaks,"* by McLean; *"Walden,"* by Thoreau; *"The Theory of Preaching,"* by Phelps; the Poems of Tenny-

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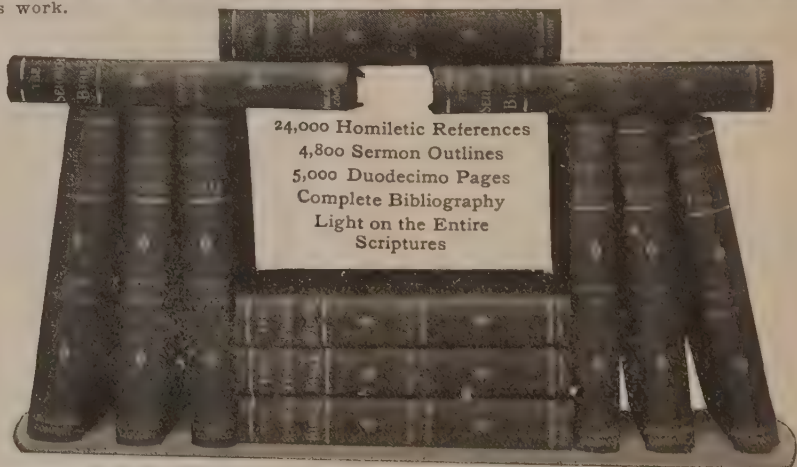
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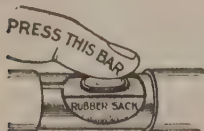
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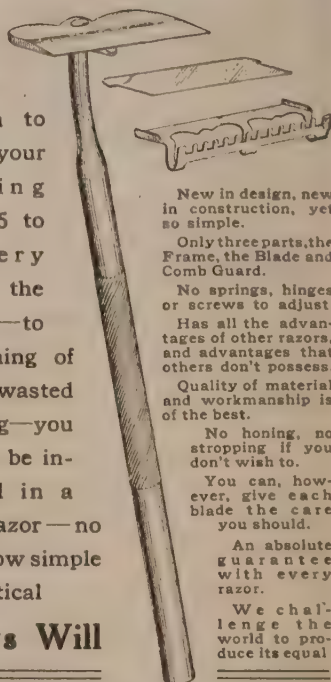
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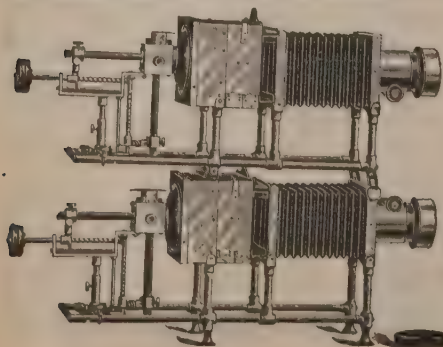
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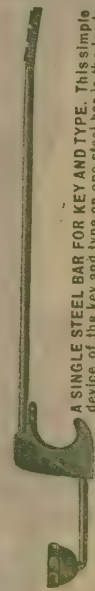
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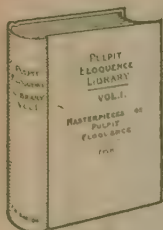
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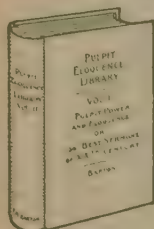


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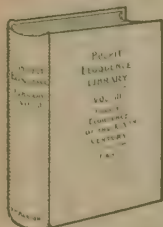
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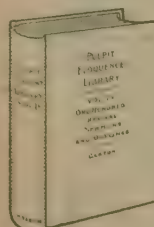


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